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"LIBERTY, HOLINESS, LOVE."

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POETRY.

For the Register and Observer.

Written for the Fair by the ladies of the Unitarian Church at Lowell, in aid of Western Missions.

SYMPATHY FOR THE EMIGRANT.

BY MRS. JANE E. LOCKE.

The Gospel, the Gospel,—o'er desert and prairie,
Oh let its glad tidings give peace where 't has flown,
To the mourner in Zion, whose heart sad and weary,
By Babylon's waters 'pours forth the sad moan;'
Where the deer haunts the wood, by the lake's roaring billow,
The Emigrant sits in his cabin unblest,
And weeping with harp hung high on the willow,
Mourns over Jerusalem, joy of his breast.

The forest has fallen, thick cottages lowly,
Have dotted the hill-side and measured the soil,
Yet hallowed to Jesus, no temple all holy,
Uprises in gladness the fruit of his toil.
He remembers the fanes where his kindred are bending,
Reaching high from the mountain and forth from the plain,
And the prayers that beneath them are upward ascending,
While his soul beats with longing to list them again.

By the sigh at his heart, and the sweat on his temple,
At morning, at midday, in dew of the eve,
For the Church of his God from its laver to sprinkle,
His infant's fair brows, does his spirit e'er grieve.
O'er the hills of the east the broad Sabbath light streaming,
Awakes in his mind the descent of the dove;
But no altar arises to hallow its beaming,
No table outspread with the symbols of love.

And far from her kindred there sits the lone weeper,
Beside her fond lover, companion, and friend;
But, alas, for her anguish,—his slumber is deeper,
'Tis his death couch, and o'er him no orison's blend.
They hallow his grave in dark garments of mourning
And piously lay the green turf o'er his head;
Yet no 'promise' is echoed to still the heart's yearning,
Or soften the sorrow that hallows his bed.

In accents of faith is no sympathy given,
No finger points up to that vista above;
Where the heart here bereaved, in the glory of Heaven,
The lost may enfold in the fond clasp of love.
There too in bereavement sits mourning the mother
O'er the son of her youth, the fond hope of her breast;
What blessing of earth can her agony smother!
Yet who shall lead on where the sorrowing rest?

Oh, who shall direct to the home of the weary?
Rekindle the hope her fond bosom within,
Long smothered, while far in that solitude dreary,
No voice has re-echoed, forgiveness of sin?
No comforter stands by hearth-stone, or altar,
To break to the mourner the pure bread of life,
In robes sacerdotal, whose words may not falter
For unfailing his promise with which they are rife.

By the hopes that we cherish, our holy fanes lighted
With the lamp of his love that forever endures;
By the darkness appalling, when low and benighted,
The sorrows of earth its full glory obscures.
By the death of the christian so calm and so fearless,
By the light of the cross high on Calvary reared,
By the blessings that render our homes bright and tearless,
Be the claims of our kindred by sympathy cheered.

To the toil-worn, the sorrowing, the weary, the stranger,
Who pine in a land where no Gospel is heard;
Where still prowls the beast o'er the forest a ranger,
Nor scared from her covert the lone desert bird.
Extend the full hand, and mourning no longer
Shall they look with regret to these homes they have left,
Or yearn for the gospel's glad teaching, or hunger,
For the bread that we break of which they are bereft.

DAY'S DUTIES.

BY HENRY VAUGHAN, 1595.

When first thy eyes unveil, give thy soul leave
To do the like; our bodies but forerun
The spirit's duty; our hearts spread and heave
Unto their God, as flowers do to the sun;
Give Him thy thoughts, then; so shalt thou keep
Him company all the day, and in him sleep.

Yet never sleep the sun up: prayer should
Dawn with the day; there are set awful hours
'Twixt Heaven and us; the manna was not good
After sun rising; the far day sullies flowers;
Rise to prevent the sun—sleep doth sins glut,
And Heaven's gate opens when the world is shut.

Walk with thy fellow creatures; note the hush
And whispering amongst them; not a sprig
Or leaf but hath this morning hymn: each bush
And oak doth know 'I AM;' canst thou not sing?
Oh, leave thy cares and follies; go thy way!
And thou art sure to prosper all thy day.

Serve God before the world; let Him not go
Until thou hast a blessing; then resign
The whole unto Him—and remember who
Prevailed by wrestling ere the sun did shine;
Pour oil upon the stones—weep for thy sins—
Then journey on and have an eye to heaven.

When the world's up, and every swarm abroad,
Keep well thy temper—mix not with each day;
Despatch necessities—life hath a load
Which must be carried on, and safely may;
Yet keep those cares without thee; let the heart
Be God's alone, and choose the better part.

Thou shalt love the Lord thy God with all thy heart, with all thy soul with all thy strength, and with all thy mind, and thy neighbor as thyself. This do, and thou shalt live.

RELIGIOUS MISCELLANY.

We give some further extracts from the tract, 'Conversations on the Atonement.'

Admil. I must now call upon you to fulfil your long-delayed promise, by explaining to me those texts from which I have hitherto deduced my views of the Atonement. In destroying these views, you seem to have destroyed the pillar—the sheet anchor—of my eternal hopes. I feel, however, my good friend, that I cannot entirely relinquish these views, and hopes without adopting others on which my mind can rest. Does your system supply these? I feel that I cannot, and ought not to place any reliance on my own merits, but solely on the merits of Christ.

Capt. In this respect you have the sanction of the great majority of professing Christians—of those who are esteemed sound in the faith—but, after examining the Scriptures on this very subject, with the care and diligence which the importance of the subject justly deserves (for I once felt as intensely on this subject as you do now) I cannot find that they hold out the least ground for us to expect the forgiveness of our sins, on account of the superior *merits* of Christ. That we are benefitted in a great variety of ways by these merits, every one who reads the New Testament will readily, and thankfully, acknowledge. Of these the greatest, (and consequently the *merit* by which we are most benefitted) is his voluntarily suffering for us: it was for this that God gave him a name above every name—that he exalted him to be a Prince, and a Savior. But in what way are we benefitted by his meritorious conduct? Does it render God more lenient—more disposed to forgiveness—than he would otherwise have been? By no means. He suffered leaving us an example that we should follow his steps—He suffered to bring us to God—to reconcile (to atone) us to God—not to reconcile God unto us. The Apostles nowhere, as far as I know, afford us any ground to hope that God will be more ready to pardon our sins on account of our reliance on the merits of Christ; and St. Paul gives us plainly to understand that those who seek for glory and honor and immortality, eternal life, must pursue the path of patient continuance in well doing.

Admil. There certainly seems to be a discrepance not easy to be reconciled between the two systems—salvation founded on a reliance on the merits of Christ, and salvation obtained by patient continuance in well doing.

This is the rule laid down by St. Paul; it is the rule he followed; it is the rule observed by all the other Apostles; nay, it is the rule adopted by our blessed Master himself—He went about doing good. And, Who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. It seems very difficult, not to say impossible, to reconcile this, and other passages exhibiting the causes of the present exaltation of our Lord; such, for instance, as Acts v. 31, already quoted. How uncouth to read this with a trinitarian gloss! It would run thus, Him [Jesus, the Almighty God] hath God exalted to be a Prince and a Savior. May not the Sceptic say, How can these things be unless there are two Supreme Gods.

Admil. I am free to confess to you, my friend, that, since my Conversations with you, similar incongruities have frequently presented themselves in reading my Bible. But I must again ask you, Does your system supply any equivalent to the doctrine of Satisfaction for Sin by the death of Christ, or that of Salvation by a reliance on his *merits?*

Capt. I must answer your question in nearly the same words as a famed Mathematician addressed to his king; There is no Royal Road to heaven. The most certain, if not to say the only safe one, is this of the Apostle; Patient continuance in well doing.

Admil. Who then can be saved! This is, indeed, the strait gate, and narrow way to heaven! May we not add, in the words of our Savior? Few there be who find it!

Capt. Does it not then seem to you probable that your old—your comfortable system, may be 'the way that leadeth to destruction? seeing that the gate is wide, and the way broad, and that there be many which go in thereat.' Not only the pious and the good, but the vilest criminals; men who, after lives stained with crime, are said to have experienced the most happy deaths. That believing in the Atoning Sacrifice of Christ's death—relying with confidence on his merits; and washed in his blood, the most vile of criminals have not only met death with calmness, but with joy. It must be admitted that a doctrine producing such effects is a comfortable one for sinners; but, is it founded on true views of the Gospel; or is it the offspring of enthusiasm? In principle it is the same—it is the same comfortable doctrine as minor sinners in general hold. It sets at naught the grace, the mercy, the benevolence of God. To say that Christ, by his death, made a full and perfect sacrifice and satisfaction for the sins of the whole world—to believe this, and to believe that God is merciful and gracious in pardoning sin is a contradiction, and, therefore, impossible to be believed. The doctrine of Satisfaction for Sin blots out the parental character of God—his best attribute—God is love! On what better foundation can we build our eternal hopes than on the mercy of such a God?

Leaving you to make your election between, what I must take the liberty to designate, the strait gate and the narrow way; or the wide gate and the broad way, we will now proceed to examine those texts you consider as favorable to your old views of the Atonement.

Admil. The first text I have to propose to you is, 1 John ii. 1, 2. 'My little children, these things I write unto you that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for sins; and not for our's only, but also for the sins of the whole world.'

In the first place, What am I to understand by Jesus Christ being our Advocate with the Father?

Capt. I am very far from promising to give you a satisfactory answer to this and various other questions of the same kind which you may wish to propose to me—questions concerning which men equally learned and good widely differ in opinion. All I hope to prove to you is that the popular doctrine—the doctrine of Satisfaction for Sin is unscriptural.

The words which you have quoted, at first sight, seem to favor your old views of the Atonement: but they will bear, and, I should think, require, a different translation. The Greek noun *parakleton* rendered *advocate*, may with equal propriety be rendered *instructor*, or *guide;* and the preposition *pros* here rendered *with*, means also *to* or *unto;* the passage will then run thus, If any man sin, we have an *Instructor*, or *Guide* to (bring us to) God—one of the great ends of Christ's death.

Admil. This translation quite alters the case; and, I think, your version must be the right one; for it agrees with the declaration of St. Peter, who says, that Christ suffered for sins, the just for the unjust, that he might 'bring us to God.' 1 Pet. iii. 18.

I would wish further to ask you what is meant by Christ being the Propitiation for our sins; and not for our sins only, but also for those of the whole world.

Capt. The word *Propitiation*, in the New Testament is sometimes in the Greek expressed by *elasmos*, as in this place; and sometimes by *elasterion*, as at Rom. iii. 25. This latter text Mr. Locke thus paraphrases. 'Whom God hath set forth to be the *Propitiary* or *Mercy-Seat* in his own blood.' In a note this very able biblical scholar adds, 'The atonement, under the law, was made by blood, sprinkled on the Propiatory, or Mercy-Seat, Lev. xvi. 14. Christ, says St. Paul here, is now set out, and shown by God, to be the real Propiatory, or Mercy-Seat, in his own blood.'

Allowing the two Greek words (both translated *Propitiation*, and both derived from the same verb) to have the same application, it will follow that in both these passages Christ is set forth as the *Mercy-Seat* of the New Covenant. From the Lid of the Ark, the Old Mercy-Seat, God communicated with the Jews; by Christ, here set forth as the Mercy-Seat, or Propitiatory of Christians, he communicates with the whole world. From the former, the things pertaining to the Law; from the latter the glorious Gospel—the glad tidings of Universal Salvation. Jesus, therefore, is our Propitiation, our Propitiatory, our Mercy-Seat, on whom we may safely rely. But to hold Christ as a Propitiation, an Atonement, or a Satisfaction for the sins of the whole world proves too much. It proves that God, having now received a Propitiation and full Satisfaction for sins, we can have nothing to fear from his displeasure. It proves that Samuel was wrong when he said that, To obey is better than sacrifice. It proves that our Savior himself, when speaking of God, was quite in an error when he said, I will have mercy and not sacrifice.

Admil. You now place our Savior in a point of view alike honorable to him, and the 'God of mercy' who sent him. But, as to the doctrine of Christ making *Satisfaction* to God for our sins, it transforms our Heavenly Father—a God abounding in mercy—into a God of wrath and vengeance. Besides, allowing Propitiation and Atonement for sin to be equivalent terms, it seem probable, the Apostle, being a Jew, spoke of ritual sins only—of sins of ignorance, and impurity. This, at least, is reconcilable with the Canon laid down by Apb. Magee. I thank you for your satisfactory explanation; and shall now state to you another of my difficulties.

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Admil. The next text I would submit to you is Heb. ix. 26. 'Now once in the end of the world hath he appeared to put away sin by the *sacrifice* of himself.' Here the sacrifice is for the express purpose of putting away sin.

Capt. This passage presents to our consideration the three following particulars. First. The time of our Lord's appearing. It was in the end of the world, or age, (*aion*) i. e., the end of the Jewish dispensation, or age, for the word means a period of time, or age, and not the material world. See Eph. ii. 7. Col. i. 26. Second. The end and design of Christ's coming was to put away sin. If it be asked, How he puts away sin? the answer is, in the same way that the sun puts away darkness, He implants in the mind the Christian principles of piety, holiness, charity, which necessarily put an end to sin of every kind. Third. The means by which he accomplishes this work, is by the sacrifice of himself. Here the word *sacrifice* has no connexion with Atonements. It is to be understood in its general and ordinary meaning; as for instance, a man who obtains wealth, and honors, is often said to sacrifice his ease—his health—in order to obtain them.

To put away sin; or, in other words, to emancipate mankind from ignorance, error, and vice; and to plant in their room truth and holiness was the great object to which our blessed Savior devoted all his powers; and for which he resigned, or *sacrificed* his life. By his death and resurrection he confirmed and sealed the truth of all he taught. This, though plain and simple, and level to the capacity of babes, is nevertheless calculated to enlighten, reform, and save mankind—to reconcile—to atone them to God.

Admil. The next text I have to propose to you is, Gal. iii. 13. 'Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.'

Now, if Christ was made a curse for us, it would seem reasonable to suppose that we are thereby, in some way, benefited—that we are exonerated from the penalty due to our sins; it having been already discharged for us by Christ, as our substitute.

Admil. This would be to render Jesus more kind and beneficent; and, consequently, more an object of our supreme love and adoration, than the God whom he commanded us to love with *all* our heart. That we benefit every day of our lives by his death and sufferings—by the *sacrifice* he voluntarily made for us, ought daily to call forth feelings of gratitude and love from every good man, with devout resolutions of obedience to such a friend and Savior. But, to say that, after a life of pain and privation, he suffer a cruel and ignominious death as our substitute, or in order to satisfy the *Justice* of God, is to libel Our Heavenly Father. No doctrine of the kind is to be found clearly set forth in the sacred volume. There these leading truths of revelation, and of reason, are clearly expressed: Every man must bear his own burden: Every man must receive according to the deeds done in the flesh: No man can redeem the soul of another. Any interpretation of Scripture contradicting these plainly revealed truths may safely be pronounced to be erroneous.

Admil. Your rules appear to be good; but still I would wish to ask you, How is Christ made a curse for us? am I not to infer that he was made a curse in our stead, and that we thereby become exonerated from the curse?

Capt. He was made a curse for us inasmuch as he suffered disgrace, persecution, an ignominious death. All this he endured, though not in our stead, yet most certainly for our benefit—for the benefit of the whole world. Our love to him ought to exceed the love of husband or wife, of father or mother; it ought to know no superior save the love of God—of his God, and our God. Jesus has taught us the path to heaven; and, if we hope to arrive there, we must be ready, like our Lord, to be *made a curse* for our brethren—not as their substitute, but for their benefit. Every person entertaining elevated or correct notions of the duty of a Christian must think it his duty to do the same. No perfect character can be formed except in the school of adversity and suffering: it was *through sufferings* Our Lord himself was made perfect. Without his suffering death—even the death of the Cross—he could not have been to us a pattern of perfection.

Passages like these, explained by the doctrine of substitution, involve us in an endless train of inconsistencies. If Christ was made a curse for us suffering as our substitute, Is it not clear that we have no no longer anything to fear? But, will it not also follow that we shall have nothing to hope? If he died in our room, and, in our room, enjoy the blessings of heaven.

Admil. There are still many other texts which I had intended to submit to your consideration, but the explanations you have just afforded me are so far satisfactory as to satisfy me that the death of Christ is not to be considered *as a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world.*

THE HOUSE OF PRAYER.

How great is the mercy of God in providing the houses of prayer, where two or three may meet together in his name, and find their gracious Lord in the midst of them, saluting them, as in the flesh, with his accustomed benediction, *Peace be unto you!* What a relief it is to come into these hallowed walls, out of the strife and turmoil of the world, and commit our cause, and our hopes and our fears, to the care of God! What a comfort to leave behind us, for a brief interval, all the conflicting interests and entangled devices of this perishable life, and to raise our thoughts to that happier time, when brother shall no longer strive with brother; when men shall be all of one mind in one house; when none shall hunger and thirst, neither shall the heat nor sun smite them by day, nor the cold by night! What a miserable scene of incessant struggle and worldliness would this land be without its Sabbath, and its house of prayer! Abused as are these blessings by so many, despised and trodden under foot and desecrated, as are too often the holy things of this house, and of the Lord's own day, they yet shed a light and a religious cheerfulness over the world's scene, even in our imperfect observervance of their duties, which those who value Christian privileges prize as their bread of life, and the best sustenance of the soul. They are the salt of our land. They keep alive the fire of religious feeling in the altar of the heart. They give a respite from earthly cares, and open a glimpse of heaven to our sight. They speak, as it were, a perpetual protest against vice and infidelity. They set up a standard for the gospel. They oppose a temporary check to the foes of the soul. They remind man that there is no peace or spiritual prosperity but through reconciliation with God, and in communion with God.—*Dr. Summer.*

COMPARATIVE AUTHORITY AND VALUE OF THE ENGLISH COMMON VERSION, AND THE MODERN VULGATE, OR JEROME'S VERSION.

This point is presented in a very clear, concise and conclusive manner, in an address recently delivered before the Rensselaer County Bible Society, by Charles H. Read, Esq. We met with the extract in the valuable Report of the American Bible Society, for 1843.

HISTORY OF THE PRESENT ENGLISH AUTHORIZED VERSION. 'At a convocation in 1603, soon after the accession of James I. complaints were made that many and great faults existed in the translation authorized to be read; and Fuller says, that one of the best things produced by the Hampton Court conference was a resolution in his Majesty for a new translation of the Bible: to this purpose the King wrote to the archbishop and bishops, enjoining them to provide benefices as speedily as they could for so many of the learned men selected to prepare the new translation, as had not previously adequate ecclesiastical preferment; and also, to inform themselves of all persons in their respective dioceses who understood the Hebrew and Greek languages, and had studied the Scriptures in their original tongues, exhorting them to send the results of their private studies to Mr. Lively, Hebrew reader at Cambridge; Dr. Harding, Hebrew reader at Oxford; or Dr. Andrews, dean of Westminster; 'that so our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom.' Fuller's list of the translators amounts to forty-seven, which number was ranged under six divisions. The names of the persons, the places where they met, together with the portions of Scripture assigned to each company, are as follows: Ten at Westminster; The Pentateuch; the history from Joshua to the first book of the Chronicles, exclusively; Dr. Andrews, afterwards bishop of Winchester; Dr. Overall, afterwards bishop of Norwich; Dr. Saravia, prebendary of Canterbury; Dr. Clark, fellow of Christ's College, Cambridge; Dr. Laifield, fellow of Trinity, Cambridge—being skilled in architecture, his judgment was much relied on for the description of the tabernacle and temple; Dr. Leigh, archdeacon of Middlesex; Mr. Burgley, Mr. King, Mr. Thompson, Mr. Bedwell, of Cambridge.

'Eight at Cambridge. From the first of Chronicles, with the rest of the history, and the Hagiographa, viz., Job, Psalms, Proverbs, Canticles, Ecclesiastes; Mr. Lively, Mr. Richardson, fellows of Emanuel; Mr. Chadderton, Mr. Dillingham, fellow of Christ's College; Mr. Andrews, afterwards master of Jesus's College; Mr. Harrison, the Rev. vice-master of Trinity College; Mr. Spauiding, fellow of St. Johns, Cambridge, and Hebrew professor there; Mr. Bing, fellow of Peter-house, Cambridge, and Hebrew professor there.

Seven at Oxford. The four greater prophets, with the Lamentations, and the twelve lesser prophets; Dr. Harding, president of Magdalen College; Dr. Reynolds, president of Corpus Christi College, Dr. Holland, rector of Exeter College, Regius professor; Dr. Kilby, rector of Lincoln College, and Regius professor; Mr. Smith, afterwards bishop of Gloucester, who composed the learned and religious preface to the translation; Mr. Brett, Mr. Fairclowe.

Cambridge. The prayer of Manasseh, and the rest of the Apocrypha; Dr. Duport, prebendary of Ely, and master of Jesus College; Dr. Brainthwait, afterwards master of Gouvil, and Caius College; Dr. Radclyffe, a senior fellow of Trinity College; Mr. Ward, afterwards D. D., and Margarett professor; Mr. Downs, fellow of St. Johns, and Greek professor; Mr. Boyse, fellow of St. Johns; Mr. Ward, of Kings College, afterwards D. D prebendary of Chicester.

Oxford. The four Gospels, Acts of the Apostles, and Apocalypse; Dr. Ravis, afterwards bishop of London; Dr. Abbot, afterwards archbishop of Canterbury; Dr. Montague, bishop of Bath and Wells; Mr. Thompson, Mr. Lavill, Dr. Peryn, Dr. Ravens, Mr. Harmer.

Westminster. The Epistles of St. Paul, and the other canonical epistles; Dr. Barlowe, afterwards bishop of Lincoln Dr. Hutchinson, Dr. Spencer, Mr. Fenton, Mr. Rabbet, Mr. Sanderson, Mr. Dakins.

And that they might proceed to the best advantage in their method and management, the King suggested the instructions following: (1) The Bible read in the Church, commonly called the Bishop's Bible, was to receive as few alterations as might be; and to pass throughout, unless the original called plainly for an amendment. (2) The names of the prophets and the inspired writers, with the other names in the text, to be kept so near as may be as they stand recommended at present by customary use. (3) The old ecclesiastical words to be retained. For instance, the word *church* not to be translated *congregation*, &c. (4) When any word has several significations, that which has been commonly used by the most celebrated Fathers should be preferred, provided it be agreeable to the context and analogy of faith. (5) As to chapters, they were to continue in the present division, and not to be altered without apparent necessity. (6) The margin not to be charged with any notes, excepting for the explanation of those Hebrew or Greek words which cannot be turned without some circumlocution; and, therefore, not so proper to be inserted in the text.. (7) The margin to be furnished with such citations as to serve for a reference of one place of Scripture to another. (8) Every member of each division to take the chapters assigned for the whole company: and after having gone through the version or corrections, all the division was to meet, examine their respective performances, and to come to a resolution which part of them should stand. (9) When any division had finished a book in this manner, they were to transmit it to the rest to be further considered. (10) If any of the respective divisions should doubt or dissent upon the review of the book transmitted, they were to mark the place, and send back the reasons of their disagreement; if they happened to differ about the amendments, the dispute was to be referred to a committee, consisting of the best distinguished persons drawn out of each division. However, this decision was not to be made till they had gone through the work. (1) When any place was remarkably obscure, letters were to be directed by authority to the most learned persons in the universities, or country, for their judgment on the text. (12) The directors in each company were to be the deans of Westminster and Chester, and the King's professors in Hebrew and Greek in each university. (13) The translation of Tyndal, Mathew, Coverdale, Whitechurch, and Geneva, to be used when they come closer to the original than the Bishops' Bible. *Lastly*—three or four of the most eminent divines in each of the universities, though not of the number of the translators, were to be assigned by the vice-chancellor, to consult with other heads of houses for reviewing the whole translation.

Almost three years were spent in this service, the entering on which was somewhat delayed by Edward Lively's death. The whole work being finished, and three copies of the whole Bible sent to London, viz. one from Cambridge, a second from Oxford, and a third from Westminster, a new choice was made of two out of each company, six in all, to review the whole work and revise it, and extract one out of all three copies to be committed to the press. They went daily to Stationers' Hall, and in three quarters of a year fulfilled their task. Last of all, Billson, bishop of Winchester, and Dr. Myles Smith, who, from the beginning, had been very active in the affair, reviewed the whole work, and prefixed arguments to the several books; and Dr. Smith, who, for his indefatigable pains taken in this work, was soon after the printing of it, deservedly made bishop of Gloucester, was ordered to write a preface to it, the same which is now printed in the folio editions of the Bible.' Such, in brief, is the history of the version of the Bible which we receive as the word of God, and strive to circulate throughout the world.'

I now call your attention to the history of Roman Catholic versions:

ANCIENT LATIN VERSION, OR ITALA. 'After Christianity had extended it in the West, a Latin version of the Bible also became necessary. In the time of Augustine, there were several of these; although only one of them was adopted by the church, i. e. by ecclesiastical authority. This was called *vulgata*, (common Popular,) because it was made from the Greek common version E Koine. In modern times this ancient Latin version is often called *Itala*, in consequence of a passage in Augustine: (de Doctr. Christ. ii. 15,) but the reading is there false, and it should be read *usitata*. This translation was made from the Septuagint, and gives, most conscientiously, even all the verbal mistakes of the Greek. There are still extant of it, the Psalms, Job, and some of the apocryphal books, complete, besides fragments; these were all collected and published by Sabatier, Rheims, 1736-49. 3 vols. folio. As the manuscripts of this version had become by degrees very much corrupted, a revision of the Psalter and book of Job was undertaken in A. D. 383, by JEROME, in pursuance of a commission from the Roman Bishop Damasus; this is still extant, and called *Psalterium Romanum*, because it was introduced into the Roman diocese.

'THE MODERN VULGATA, OR JEROME'S VERSION. While Jerome was still employed in the version of the ancient *Vulgata*, or *Itala*, he ventured to commence, also, a new version of his own out of the original Hebrew; being induced to the undertaking partly by the counsel of his friends, and partly by his own feeling of the necessity of such a work. He began with the books of Kings, and completed the work, A. D. 405, with Jeremiah. His new version surpasses all the preceding in usefulness. The knowledge of Hebrew very respectable; and he also made himself master of the Chaldee. His manner of explanation connects itself very closely with that of the Jews; and his choice of Latin expressions is, for the most part, very happy. Still this production did not meet with the anticipated success and general reception; and especially AUGUSTINE and RUFINUS wrote against it with violence, as if a new Bible were about to be introduced. Nevertheless, the new version maintained itself along with the ancient one; and at length, in the seventeenth century, supplanted it almost entirely.

But the frequent and constant use of the new version now occasioned again, in turn, a very considerable corruption of the text; so that already in the time of Charlemagne, no copies entirely alike were any longer to be found. In order to remedy this evil, Charlemagne commissioned ALCUIN to make a revision of the manuscripts of the new Latin version. Similar revisions of this version (the Vulgate) were made occasionally during the whole of the middle ages, and under the name of *Correctoria*. These are a kind of Latin *Masorah*, and consist of various readings and all kinds of critical remarks. Only one *Correctorium* has ever been printed, viz. at Cologne, 1508, 4to.

The Vulgate was the first book ever printed. The first edition is *without date or place;* the first with a date was printed at Mayence, 1462. At the council of Trent, in 1545, the Vulgate was declared to be the standard version of the Catholic Church, and to be of *equal authority with the original Scripture*. Since this time, the study of the original text has been regarded by the Catholics as a verging towards heresy. The Vulgate at present consists of different elements; the Psalms and most of the Apocryphal books being from the ancient version, or Itala, and the rest from the later Vulgate. The popes have taken great pains to obtain as correct a text of the Vulgate as possible; thus, in 1590, under Sixtus V, appeared the *Edito Sixtina, which was declared to be the standard for all future editions*. But many errors being afterwards discovered in it, the popes purchased up all the copies, so far as possible, and a new standard, the *Edito Clementina*, was published in 1592, which still retains its authority.'

Now I refer the case to your arbitrament, and ask you to decide where is the preponderance of testimony in reference to the respective merits of these versions? On the one hand, you have FORTY-SEVEN of the most learned men of a learned age, and the concurrent testimony of able critics and philologists from 1611 down to the present hour, all throwing their evidence in favor of our English Version. On the other hand, you have Jerome, corrected by Alcuin, and opposed by Augustin and Rufinus; and this is all the REAL AUTHORITY upon which the Vulgate, or Roman Version rests.

The translation or version of the Bible which the Roman priests adopt, (while they burn ours,) 'is made a vehicle for the diffusion of Popish tenets.' As for example, the word 'repentance' is almost invariably translated 'penance,' and the verb 'repent' is translated 'do penance.' A few instances will suffice,—'Therefore I reprehend myself and do penance in dust and ashes,' Job, xlii. 6. 'If the wicked do penance for all the sins which he hath committed,' Ezek. xviii. 21. 'If they do penance in their heart in the place of their captivity,' &c. 1 Kings, viii. 47. 'Do penance, for the kingdom of heaven is at hand,' Matth. iv. 17. 'That they should do penance, and turn to God, doing works worthy of penance' Acts xxvi. 20. Now, Mr. President, I venture the remark, upon what acquaintance I have with the Hebrew, Greek and Latin languages,—that every exegetical scholar in christendom, who has not a theory to support, will testify that these translations are violations and 'mutilations' of the idiom, structure and spirit of the original text.

The Papists have, in several instances, 'corrupted, interpolated and mutilated' the word of God, to make it bear testimony in favor of the usages and doctrines of their Church. 'The New Testament of our Savior Jesus Christ, translated from Latin into French, by the divines of Louvain:' printed at Bourdeaux in 1686, and attested by the arch-bishop of Bourdeaux as 'carefully revised and corrected,' exhibits an instance worthy of notice. Acts, xiii. 2, ['as they ministered to the Lord and fasted'] is thus rendered—'as they offered to the Lord the Sacrifice of the Mass, and fasted,' &c. In order to get a sanction for pilgrimages, which were a source of immense gain to the priesthood, the following 'corruption' is made in John, iii. 5: 'Beloved, thou actest like a true believer in all that thou doest towards the brethren, and toward the pilgrims.' The words translated 'pilgrims' should, as every school-boy in languages knows, be translated strangers. That the Roman Catholics might be able to prove that marriage is a 'sacrament,' he was furnished with this 'corruption' of 1st Cor. vii. 10. 'To those who are joined in the Sacrament of marriage,' &c. To sustain the celibacy of the clergy, the following flagrant 'interpolation' is exhibited in 1st Cor. ix. 5: 'Have we not power to lead about a sister, a *a woman to serve us with her goods*, as the other apostles,' &c.; the italicised words here 'interpolated' are put in the place of the unfortunate word *Wife*, as it is in the true translation. Again, 1st Cor. iii. 15, 'He himself shall be saved, yet in all cases as by fire of PURGATORY.' But let this suffice; this edition was too palpably false and corrupt, and was gathered in, and for the most part destroyed; some copies, however, are yet in existence.

Now, sir, if you please, I will come nearer home, and apply the test to the common edition of the 'Douay Testament,' which I found at a book-store in this city, and which bears the seal of the Right Rev. John Dubois, *late* Catholic Bishop of New York, published by D. & J. Sadlier, 1842, (the same that I hold in my hand.) Opening to the 3d chapter of Mathew, 1st and 2d verses, I read as follows: 'And in those days cometh John the Baptist preaching in the desert of Judea, and saying, Do penance,' &c. and in the margin, from the fathers,' to wit—'Verse 2: Do penance. Poenitentiam agite' [Latin] 'Metanoeite' [Greek] 'which word according to the use of the Scriptures, and the holy fathers, does not only signify repentance and amendment of life, but also punishing past sins by fasting and such like penitential exercises.' Now, my respected friends, though I am not initiated in the duties of teaching, and with all deference to these here present (the clergy) to whom this high duty more appropriately belongs, yet it requires but a little knowledge of the languages to show that this is a gross perversion and 'corruption' of the text. The Greek word, 'Metanoeite,' here translated 'do penance,' is compounded from the two words, *Meta*, signifying after, and noos, signifying mind—an after-mind; and in the active construction signifies to change one's mind on subsequent reflection: to change one's resolution, to repent, or regret any action; and the most common scholar in Greek, who, with his *Donnegan* in his hand, should translate metanoeite into 'agite poenitentiam,' or 'do penance,' would commit a blunder of which even a school-boy might be ashamed. It is a barbarous 'corruption' of the structure and spirit of the text; and yet upon this very translation doctrines are based that pave the way for despotism over the conscience, grievous corporeal inflictions, and costly sacrifices of money to the impoverishment of the deceived and the enriching of the deceiver. Many other instances, even more glaring, might be adduced, but for the present let this suffice.

We still then must adhere to our 'old Family Bible;' we will bind it to our hearts, read it to our children, and look to its consolations in our dying agony! Under it our altars have been reared; under it our country has prospered.

'It is our light, our guide, our all;
It bids our dark forebodings cease,
And through the storm and danger's thrall
It leads us to the Port of Peace.'

For the Register and Observer.

On the modern use of the word *Catholic*, from an Essay on Rubrics and Ritual of the Church of England, in the London Quarterly Review of May 1843. page 131.

We need not here enter into any critical or theological examination of the various senses which ingenious man have given to this term Catholic, which, be it observed, is a merely secular word, not occurring anywhere in the Holy Scriptures. Suffice it to say, that the Church of England uses it as it was used in the earliest ages of the Christian Church, as merely synonymous with Orthodox, and designating that apostolic Church to which in the Apostle's Creed, we profess our devotion; but when, in the further development of the system in which this apparently innocent innovation took its rise, when we saw that the title thus emphatically bestowed on the Church of England was on many important occasions, used in the peculiar sense given it by the Church of Rome—when auricular confession was talked of as Catholic—when a more rigid observance of facts

than had been usual in the Church of England was preached up as Catholic—when the priest's praying with his back to the people, contrary to every form and principle of 'common prayer' was recommended and practised as catholic—when burning tapers at noon day on the Communion table of an English parish church was pronounced to be catholic—when we heard of a Bishop interfering to rebuke a clergyman for having a sort of *Cross* sewed on the back of his surplice by way of conforming to catholic example—when we heard of an English clergymen actually proceeding with a crucifix in his hand to administer the Sacrament to a dying parishioner, *more catholico*—when the Chuch of England was described to be in a state that required means of recovery and re-establishment to make her a pure branch of the catholic church—when in short, we saw both ceremonies and doctrines which have hitherto distinguished the Roman from the Protestant Church, all deliberately patronized and systematically characterized as catholic—how could common sense resist the conviction that the word catholic was by this new sense used in a meaning to which the church of England can never subscribe? Who could doubt that the term so applied was used not in honor and reverence of the Church of England, but on the contrary, in discrimination of her authority, and in countenance of the old papal anathema, that our Reformation was no better than an anti-catholic—that is an anti-apostolical and anti-Christian heresy? It is therefore, not the use but the abuse of this term, with so many more than suspicious circumstances, that excites our distrust.

CHRISTIAN REGISTER.

BOSTON, AUGUST 5, 1843.

THE ACADEMY AT BELVIDERE.

We publish the following letter addressed to the General Secretary of the American Unitarian Association by one of our brethren who is on a Mission at the west, because it contains full and accurate statements, from observations made upon the spot, respecting the condition and prospects of the Academy at Belvidere. The opinion of the writer, it will be perceived, coincides with the plan proposed by a correspondent in our last paper, viz., that some young man, competent and qualified, should take the building and conduct the School on his own responsibility. This seems to us the best plan, and one every way worthy the aid and sympathy of those who feel interested in the intellectual and moral cultivation of the west. Belvidere is not a favorable position for the Western Theological School; the establishment of which is an object near to the hearts of many of our [illegible] this place might be so conducted as to afford some Theological instruction, and a suitable preparation for the Christian Ministry. But independently of any ulterior plan or purpose of this kind, the establishment of a high school conducted upon generous, liberal principles, where the whole course of instruction and all the influences brought to bear upon the pupils, would tend to liberalize the mind and enlarge the heart, and break down the walls of prejudice and bigotry, would be a great good. It would do a valuable work in itself and would do much indirectly for the progress of those views of religious truth, which we would gladly see prevail and should do what we can to advance.

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Rockford, July 13, 1843.

Rev. Mr. Briggs, Dear Sir,—I arrived at this place Saturday night; Sunday I preached to a congregation of seventy five in the A. M., and one hundred persons in the P. M. Monday, (yesterday) I went to Belvidere to investigate the condition of the Academy as you desired. I made as thorough an investigation as the time and opportunities would permit. As it is not desirable to establish a mere sectarian Academy, I saw some of the Baptists and Presbyterians, and asked them whether a good and liberal school would be well sustained. It was the unanimous opinion of all I saw, that there was great need of a good Academy in that place. It is a well settled country, and but two Academies in all this region. One is at Mount Morus about twenty miles east, under the care of the Methodists, the other at Belvit, about thirty miles north in Wisconsin. They are both small and embarrassed, and it is thought that one of them *must* go down. There is there an immense country, much of it well settled with large families growing up, many of them feeling deeply the need of a thorough Institution of the kind, and would patronize it, if it was good, let it be in the hands of what denomination it would. The property I found upon inspection to be as follows. The Academy is a building about forty feet long, and thirty wide, two stories, and well proportioned. It is built like all Western buildings rather slightly, but for two hundred dollars, I should say, that it might be put into good repair, furnished with a bell and blinds, and made every way a commodious and handsome building for the purpose. It stands in the midst of the village, on a lot of two acres of land belonging to it, on an eminence overlooking all the village and all the surrounding country. The situation is most beautiful.

The stockholders of this property, being embarrassed, petitioned the court for liberty to wind up their affairs, and have obtained it. The time of the sale of the property is fixed at about the middle of August. The Attorney, who has the care of the business, told me that the debts would amount to about $400, not more than $450. He said, if, at the auction, enough was bid to pay the debts, the property would be sold and a good title given. Otherwise the sale would be delayed.

Such are the facts of the case. I have taken pains to verify them, and they may be relied on. If then $400, or if necessary, $450 should be sent to Mr. Walworth, and he authorized to purchase the house, before the sale, at the middle of August, in all probability it can be had. In case it should be purchased, and a school opened, I think it decidedly best that it should be thoroughly repaired and have a small bell. It would cost about $200. The teacher might come out and superintend the repairs, and it would be necessary, also, I think, that a good female assistant should come with the teacher, who could teach music and drawing. Let there then be the proper notices circulated through the country, and I have no doubt it would be filled up. I need not speak to you of the advantages of such an institution to this country and to the cause of liberal Christianity.

On the whole, my own opinion is, that here is an excellent field opened for a beneficent influence, and that for the same amount of money, so much good cannot be done for the West in another place, or in any other manner. I know of no place where a young man of talents and education could do more good, or exert a wider influence. He would act directly on the minds of those young men and women, who will be the leading members in society in this whole section of country. There can be no risk of losing the money paid for the property, Mr. Walworth and Esq. Townley offered, if the experiment failed, after two years, to take the property, and pay back all the money with interest. I hope you will be able to raise the money and find a good man to send out to this place. What is done must be done quickly. The means and the authority to act must reach Belvidere before the middle of August, when the sale takes place.

Yours truly, B. F.

For the Register and Observer.

ORDINATION AT GROTON.

Messrs. Editors,—I regret not seeing an account in the last Register of the installation of Mr. Smith in Groton. I suppose it may be owing to the illness of the Scribe of the Ecclesiastical Council, Rev. Mr. Bates of Ashby, that no account of this interesting event has yet been furnished for your columns.

The Installation took place July 12th, a calm, lovely, beautiful day, all in harmony with the sacred associations [illegible] for duties of the occasion. The Council convened at Farnsworth's Hotel, a thorough going neat and well ordered Temperance House. The Rev. Mr. Abbot of Westford was called to act as Moderator and Rev. Mr. Bates of Ashby as Scribe. After the usual preliminaries the Council adjourned to the Meeting-house. The services were introduced by a brief and pertinent prayer by Mr. Chandler of Shirley. Appropriate selections of Scripture were read in good taste and judgment by Mr. Gilbert of Harvard. A well written and able Sermon was preached by Mr. Fox of Newburyport, from these words, 'Walk worthy the vocation wherewith ye are called.' The Sermon might not have been in exact accordance with the taste and judgment of every one. But all must acknowledge that it was exceedingly clear in its arrangement, definite in its statements of doctrine, eloquent in some passages of it, generous and liberal in its concessions to the Orthodox, hardly just to ourselves, and breathing throughout a most excellent spirit, a spirit worthy of all imitation. It was long, quite long, an hour, yet it was so good it seemed short. The preacher at the close paid a strikingly just tribute of respect and remembrance to the late pastor, Rev. Mr. Wells; a gentleman whom, now dead all praise—yet whose uncommon moral and religious worth few appreciated and honored as they ought when living.

The Installing prayer was offered by Rev. Mr. Bobinson of Medfield, the predecessor of Mr. Wells. No terms can do justice to this performance. Singularly appropriate in its topics; uncommonly felicitous in its language; most happy in its scriptural allusions and quotations; thrillingly fervent in expression; it was such an outpouring of the soul as awakened in all present the truest devotional feeling, the holiest sympathies, the most heavenly aspirations. The Charge was to have been given by Mr. Folsom of Haverhill. He was detained by illness, and Rev. Mr. Fosdick of Sterling, like a good soldier, consented to stand in the breach. And considering what he had to say was almost necessarily impromptu, it was well said. And though it might not have in it all the gravity and formality of an old fashioned Charge, yet it contained many sound thoughts to which it will be well if the pastor and all the ministers present take good heed. The Right Hand on the Fellowship of the Churches was expressed by Mr. Babbidge of Pepperell, with that exquisite taste and nice discrimination for which that gentleman is so remarkable. The Address to the people was by Mr. Lincoln of Fitchburgh. The time had been so much occupied by those who went before him, that he had the good sense to omit large portions of his address. But what he did give was so good that under other circumstances we should have been glad of it all. That part of his address which related to ministerial independence was rich and eloquent. Would every parish act out his suggestions, the pulpit would be more a candle of the Lord than it now is, and the people would truly rejoice in its rays. The Concluding Prayer was offered by Rev. Mr. Kingsley of Stow. It was brief and fervent. The Benediction was by the Pastor. The singing was performed by the Choir under that veteran leader Mr. Thurston of Fitchburgh, whose grave countenance and sonorous voice it is always grateful to see and hear on such occasions. The singing was remarkable for its correct expression and clear, distinct enunciation of the words.

You will perceive, Messrs. Editors, I am not much used to writing notices of this kind, and you will please omit whatever may not be proper. I should not have attempted what I have done, had I not thought some one should make a passing record of so interesting an event, an event auspicious in its beginnings and hopeful in its results. This good old parish in Groton I love and honor. It was the first in these parts to do battle with Orthodox pretensions and assumptions. Nobly has it fought the good fight, and gloriously has it triumphed. Under two able and experienced leaders it has established her banner firmly on an unmovable basis. May their young Elisha gird himself with the armor of the faithful, and go forth in their spirit and power conquering and to conquer, till its very 'walls shall be called salvation and its gates praise.'

The first of the following communications was not received in season for our last week's paper, we therefore insert them both in this.

For the Register and Observer.

REPLY TO S. F.

Messrs Editors,—In your paper of the 8th inst, you have accepted for publication three papers of your correspondent 'S. F.' on the question—'Will all men be finally and forever happy;' and opened your valuable columns to reply. And therefore with acknowledgments for your candor, and all due respect for your correspondent and his opinions, as being the result of much study, thought and observation, I send you the following notice of his first paper. His object seems to be, not so much to discuss the doctrine in question, as to urge the fitness of an union between the Unitarians and Universalists, for purposes of mutual strength against common opponents, and greater success in spreading 'the great article of Christian faith' in the world. This is certainly a most noble effort, and it well becomes all truly liberal minded Christians to ponder it seriously. He advocates this practical object of union, [illegible] fellowship, mutual sympathy, forbearance and charity among Christians, and especially between the parties above mentioned, on the grounds of their having been alike rejected, by unbelievers or by the popular Orthodoxy of the day, and still held equally in bad odor with those of that sentiment, or of that communion; that they agree, not only in the great 'article of Christian faith,' the messiahship of Jesus, as do all Christians, but to reject the narrow and revolting doctrines of Calvinism, the creeds of human authority, and in asserting individual liberty as the correllate of individual responsibleness; and that our Lord prayed that his disciples might be one, be brethren, and love one another, not merely as men, but as Christians, suffering and rejoicing together: and lastly from the great benefit that would mentally and socially result to each party in so doing. This is certainly a strong appeal to the better judgment and more Christian feelings of all parties; and if accepted, not in mere selfishness and ambition, but in sincerity, love, and good faith; to please God rather than men; it cannot fail of advancing the kingdom of grace and truth in the world. Nor is it strong only. It is singularly timely; made when many are beginning to feel weary of division and sub-division in all our towns and villages. And yet, notwithstanding the benevolence of his object and the strength of his appeal, your correspondent seems to anticipate objections and to obviate them. By remarking in effect, that some say, we cannot in duty and a good conscience favor and support error. Very well, by charity, mutual inquiry after heavenly truth, and mutual friendship in supporting it, you 'need not countenance each other's errors,' though they be ever so honestly entertained. What a practical lesson this for the practical observance of all sects and parties; nay, for us all as individuals in the various walks of life! Others 'denounce' the doctrine that all men will be finally and forever happy, a fundametnal error, a pernicious doctrine, and of bad and licentious tendency. Well, why should that deter the Unitarians from this union, he says, seeing the same persons have said the same hard things of them and of their sentiments? But he doubts the truth of all this; denies that the doctrine in question, if an error at all, is fundamental to Christianity, and inclines to the side that it is no error; because the holy Scriptures have not decided it to be such; controversies on the subject have not so decided it; and that benevolent and good men do not, in their hearts, so decide it, but stand ready to thank and bless God from the bottom of the soul, whenever they find it to be true. He admits, on the other hand, that the Scriptures do not decide it to be true, to the satisfaction of its opponents; but continues, 'we do not advocate the sentiment of Universal Salvation. It is not, however, because it is a bad doctrine. No; it is a most glorious doctrine; the most magnificently and sublimely such of any doctrine, ever conceived it man's heart, or uttered by his mouth.' He also challenges Calvinism to compare with this 'doctrine,' in point of its moral tendency, to silence objections from that quarter.

Now, to all this, Messrs. Editors, I most perfectly agree, as a cure of many evils, and a timely prevention of many more, provided your correspondent means by 'Universalism,' the old school doctrine of Universal Restoration, defended so ably by Dr. Channing and others; (as the question at the head of his paper implies) and not that other sentiment, sometimes called 'modern Universalism,' which limits sin and conscious discipline to this life, and makes all equally happy upon their entrance upon a future state, irrespective of their manner of life in this. And I am fully persuaded that there are many persons of enlarged views and Christian feelings in every denomination among us, who would most cordially unite with all those who interpret the Gospel so as to require 'sincere repentance, meekness, purity, and forgiveness; supreme love of righteousness, charity and godliness, and so as to enjoin faith in moral accountability and a future life, as the reasonable terms of communion;' to help and be helped of each other, in these days when the old and good things of real Christianity manifestly needs so much to be strengthened, and so many hearts need to be comforted and cheered by union and good fellowship.

In my next, I will notice 'S. F's' remarks on the Scriptures, faith and opinions, the doctrine in question, etc. Y. Z.

For the Register and Observer.

WILL ALL MEN BE FINALLY AND FOREVER HAPPY?

Messrs. Editors,—Having in my letter of last week noticed the leading design of your correspondent 'S. F.' in presenting to your readers his views of the above question, i. e., to urge a more cordial union and fellowship among all Christians, and more especially between Unitarians and Universalists; I would now consider some of his positions. First. He assumes the position that the Holy Scriptures do *not decide* the truth or error of the affirmative or the negative of the question in discussion; so that the advocates of both sides of it are equally guilty of having travelled out of the sacred record. And yet he asserts the affirmative—that all men will be finally and forever happy—to be a good and most surpassingly sublime and [illegible] not decide the *truth* of *such* a doctrine, is it to be expected they will decide in favor of any doctrine or practice of less importance? And so he understands the case; for according to him, the Bible *only* establishes the fundamental article of Christian faith—the messiahship of Jesus Christ. Then it does not decide in favor or against the doctrine of Trinity or Unity; a future state of rewards or punishments; the eternity of happiness or misery; the necessity of repentance, progress, or love to all mankind, and of course the Scriptures do not decide the propriety of the simple Congregational forms of worship, the mixing of those with the Episcopal, Catholic, Methodists, or Quaker forms; or the duty of standing, kneeling, prostrating or sitting, (the most irreverent of all postures) in prayer, or even the propriety of that most singular and 'last novelty,' of a whole congregation joining by order in silent secret prayer and thanksgiving in the place of public worship. Nor do they, or can they decide any of the 'great questions of the present age'—total abstinence, abolition, non-resistance, sending the Gospel to every creature; and therefore any appeal to them on these topics is entirely out of place. Yes, not only does our friend, 'S. F.,' argue, in effect, to all this; but he says that the Scriptures do not so decide and define even that great central point of the Christian faith—the Messiahship of Christ—as to prevent Christians from entertaining 'different opinions on the grounds of that faith;' by reason of the indefiniteness of their ideas, and the general and loose language they employ to express them. Now I confess this rather shocks my protestant feelings; for when I left my 'authorised guide,' flung to the winds all my 'human creeds' and took the Holy Scriptures for my 'only creed;' I took them as sufficiently clear self interpreters of their own meaning, to be my safe and heavenly *guide* in all doctrine and duty, from the least to the most paramount.

But to the point; he says 'none of the scriptural writers appear to have ever had the *question* distinctly and definitely in his mind.' On this supposition; what are we to suppose was the meaning of John when he said of Christ, 'he was the true light that lighteth every man that cometh into the world,' in the past, present and future? Would any man go about lighting up twelve candles, and not design to produce the aggregate light of 'twelve burning tapers?' What could have been our Lord's design when he alledged to the Sadducees that God, who is the God of Abraham, Isaac and Jacob, is not the God of the dead but of the living, for all, in the past, present and future, live unto him; if if he did not intend to express the iden distinctly, that God sustains the being and seeks the happiness of 'all men' here and hereafter? And could he say and intend this, and not have the question of their 'final' and eternal happiness 'distinctly in his mind?' How could Christ taste death for every man, that he might bring them to God, and not have the question of the final salvation, of each of them, distinctly before him? That this question has been present to the mind of God and his inspired servants, is made highly probable from the acknowledged sublimity and excellence of the doctrine; and also, from that fact that the great and good desire 'to find it true;' as God would not be likely to put it into the hearts of his children to desire what he did not intend they should possess.

Yet 'S. F.' thinks that recent controversies on the subject have given aid to his position; but I confess I come to a different result altogether. Would St. Origen and St. Augustine, Chauncy and Edwards, Priestley and Davite, have brought their giant minds to contend about a nonentity? One too, of which the Bible knows nothing! Second. He places faith and opinions in contrast; says all denominations agree in the first, and differ in the other; that faith is more important than opinions; opinions should be made things of mutual forbearance, and no ground of disfellowship. This certainly is very liberal; but is it practicable? Let us try it in a few cases. The Catholics believe in the divine mission of Christ, and so do the protestants; so they agree in faith. But it is the opinion of the Catholic that no minister or other member of the Church has a right to the exercise of private judgment in matters of religion; and the protestant claims it as his inalienable right by the gift of God. The Catholic has the majority, and enforces obedience to what he sacredly thinks right. Would you require the protestant to forbear and not disfellowship? That is the question. The Calvinists and Arminians agree in faith, i. e., the messiahship of Christ; but the Calvinists are of opinion that all the benefits of the mission of Christ are limited by the decree of God to a certain elect number from eternity; the Arminians are of opinion that those benefits are, by the will of God, to be extended to all that will accept them. The Calvinists are the majority, and the minister, officers of the Church, preaching and Sabbath School instructions, are all of that stamp, such as they think to be right, and feel bound in conscience to support. Now, ought the Arminian to forbear and not disfellowship or leave his brethren? Is it said that by fellowshiping them, because they are sincere, we need not countenance their errors; but pray would you not have to obey the Bishop, support the minister, and bring up your children to the Sabbath School in the above cases; and would all this be giving [illegible] for myself, that there are some opinions so practically opposite and discordant in their influences, that it would be very difficult for them both to be cherished and defended in the same communion.

However I would not insinuate that there is any such difference of opinion between the Unitarians and those who advocate the doctrine that all men will be finally and forever happy, as to prevent their being united in good fellowship and for the support and defence of the Gospel. For those who do not believe in a future state of consciousness, have no occasion or ground to talk of any or 'all men's' being finally or forever happy; and those that do, must, at least, believe in a temporary discipline for those who enter it impenitent.

In conclusion. After what consideration I have been able to give these subjects, and what reflection I have had upon their tendency, I feel compelled to adopt the opinion that the Holy Scriptures do really and with sufficient clearness, decide the question at the head of this paper, and all others, pertaining to Christian faith and practice, that there is no real difference between faith and opinion, in matters of religion; that men's difference of faith and opinion, on revealed religion, is not the the fault of the Holy Scriptures, but their own; that this view of the Scriptures is the only ground of hope for the union and good fellowship of Christians, all over the earth; the only effectual cure of the wild schemes and fanatical speculations, which have afflicted the world, and are so rife among us of late. Hence we should search the Scriptures, judge ourselves with severity, but our neighbors with kindness and charity.

P. S. Next week, I will notice his Scripture proofs, &c. Y. Z.

For the Register and Observer.

WESTERN MISSIONS.

One who has experienced in his own heart the joy which a living faith in Christianity inspires, wishes that this joy-inspiring faith may be imparted to all hearts. This thought contains the secret of all Missionary operations, and is full of assurance that eventually the desire of every Christian soul shall be realized in the conversion of 'the kingdoms of this world into the kingdoms of our Lord, and of his Christ.' The greater interest now felt in regard to the Missions of our denomination, is owing to the greater interest felt by ourselves in religion. And as this interest increases, as religion becomes to us an absorbing consideration, so must our efforts increase in spreading the living truth of Christianity. If any one feel no desire to spread this truth, has he not just cause to believe that he has no hearty interest in religion itself? As to the best modes of extending the truth every individual must judge for himself. While every Christian is a missionary of the truth within his sphere, he will hardly be content to have his influence bounded, but will desire to do what he can abroad; and, as he cannot go forth from his home, he will do something towards sending a teacher of the truth to those less favored than himself. And this may be regarded as the best mode of extending what we look upon as the truth, because our Missionaries set forth our views not only in their preaching but in their lives also, and are continually scattering the seeds of truth by means of tracts.

There are some considerations which may serve to deepen our interest in the cause of Missions. We speak now more particularly in regard to our Missions in the West, and yet what we say may generally apply to other parts of our country.

Why is fanaticism so widely spread over the West? Why is it that such wild, and fanciful, and delusive views of religion are so prevalent, and are continually spreading? Is it not because of the inefficiency of the popular views of religion? Is it not because these views are essentially irrational, and men gladly change them with the hope of finding something better? It is in the reasonableness, the justness, of our views of God, and of man, and of life, that a remedy is to be found for many of our deluded fellow-beings.

Again, the greater part of Western preachers dwell with great force and earnestness upon speculative doctrines, and make religion something separate from common life. Our missionaries, on the contrary, make religion to consist in a good life, and are continually applying the principles of the Gospel to the common duties of life. When one of the Western Pharisees of the straitest sect overcomes his prejudice sufficiently to venture within one of our Unitarian Churches, it is a common remark for him to make when coming out of the meeting, 'that was an excellent moral discourse, but there was no religion in it.' Such a remark shows that according to the popular theology of the West, religion is something separate from common life. And when we consider the laxity of morals in the West, must we not attribute this, in part at least, to the quality of their preaching, and to the popular views of religion? This certainly presents a powerful argument in favor of sending our Missionaries to the West.

And besides, it is our *brethren*, who call upon us for aid and sympathy, and they call none the less earnestly because not loudly. Could we but know the secrets of the hearts of thousands of our Western brethren, how powerfully would they appeal to us! Those who have friends in the Western wilds, who have gone out from our societies, from the endearments of home and its blessed religious privileges, know full well, through their letters, how they yearn for such services as they have been accustomed to in the East. And those who understand the human heart, also know that the tens of thousands of New England's sons and daughters, who are scattered, in small companies, over the prairies and along the streams where Providence has established their homes, are continually praying for such privileges as they have long enjoyed at the East, and perhaps never appreciated there. If they go to the meetings that are held in their villages, or in some solitary log-cabin, they often return home to lament over the want of charity in the preacher, or their loss of time in attending such barren services. And, as they return, and as every Sunday reminds them of their former home and its blessed influences, they feel a longing for some life-giving administration of our religion, for such preaching as will show the intimate connexion of religion with life and duty. What multitudes of our brethren there are, far away, who are now praying for just such an administration of religion as the true preachers of our denomination could give! And again, what multitudes of men, (our brethren) who can be influenced by no other than such views as we present, are now suffering their spiritual natures to die through indifference and worldliness! This latter class perhaps demand more at our hands than any other. They are now in imminent danger, and their safety depends, in a great degree, upon us. Shall we not labor for them?

These are some of the considerations which call upon us, not only to persevere in our efforts to support missions at the West, but to increase those efforts. At present, only a few beacon-lights are set up in the great valley of the Mississippi; but we trust that they shine with a steady lustre, and cheer the hearts and encourage the hopes of those who see them only at a distance. Let their number be continually increased, until, from this small beginning, the whole West shall be flooded with the joyful light of truth. Let us send out new laborers into this field as often as those can be found who are willing to go forth as Apostles upon this arduous but glorious mission. And, in order that the means may be furnished to the missionary, let us each add 'two mites,' if no more, to the treasury of the Lord.

For the Register and Observer.

DUTIES OF THE NORTH IN REGARD TO SLAVERY.

Messrs Editors,—In the Register of July 22d, I find an editorial article entitled 'Position and duties of the North with regard to Slavery,' containing some thoughts which I am glad to see spread before the readers of your paper, and some others which a more perfect knowledge of the principles and measures of the abolitionists might perhaps have induced you to suppress. It is pleasant and encouraging to see a portion of the conductors of the religious press becoming convinced that 'we do sustain a relation to Slavery, and consequently have some duties in respect to it devolving upon us;' that 'the idea that we have nothing to do with it whatever is not a Christian idea;' and that 'what is the most practicable, efficient and peaceable means of effecting the abolition of slavery, is one of those questions which every citizen ought gravely to consider and inform himself upon.' These are great truths, which have been too little regarded by the mass of our community; but if the teachers and guides of the people have seriously begun to recognize and acknowledge them as truths, we may hope that the people themselves will soon attain the same knowledge, and commence some appropriate action.

But the article in question contains other statements, upon which I more particularly wished to comment.

The assertion that 'the abolitionists as a party have overlooked the claims of the master in the rights of the slave, and have looked at the question only in its ethical aspects,' shows plainly that the writer has formed his opinions from popular rumor or hearsay evidence, rather than from personal knowledge of those against whom he brings so grave a charge. If he were acquainted with the writings of Thome and Kimball, of Richard Hildreth, of George Thompson, of William Goodell, and if he had heard the lectures of many of the most prominent abolitionists, he could not have made these assertions. It has been as elaborately proved in the publications of the Anti-Slavery Society, by reasonings and facts, that the planter's pecuniary interests would be favored by immediate emancipation, as that the slave is oppressed. However difficult it has been, while our brothers and sisters have been chained, lashed, starved, tortured; while their conjugal, parental, social, civil and religious rights have been trampled upon, and themselves classed, worked and sold with brutes, and denied the sympathies and succors of humanity, to look aside from their claims and consider the interests of their oppressors, the effort has been made and the work done. A vast body of evidence, or rather of demonstration, may be found in the publications of the Anti-Slavery Society, that the direct, immediate, and permanent effect of immediate emancipation upon the masters would be an immense increase of personal security, of agricultural and commercial prosperity, of all the element of social, morals and religious improvement, and last but not least, of conscious rectitude and peace of mind. The masters have been abundantly thought of and cared for; the ex-slaveholders of Antigua and Bermuda have been for half-a-dozen years testifying to them of the superior convenience, economy and comfort of free labor; and had not our white brethren of the south been afflicted with the most inveterate kind of deafness, they would long ago have heard and profited by those lessons.

The writer complains further that the Abolitionists 'have aimed to accomplish their object at once through the operation of the highest and holiest principles, which in a wicked and selfish world, and in relation to extensive and hereditary abuses, it is not wise to do.

Truly this is a queer world. I should once have thought that the statement, by the editor of a religious paper, that a reformatory association acted on the highest and holiest principles, and sought to put those principles in immediate operation, was rather laudatory than otherwise. But it appears that such a course is not wise. What then is wise? What *sort of principles* is it safe to act upon; and when ought actual reformation to begin? We pause for a reply.

The last passage upon which we wish to comment is as follows. 'Abolitionism, technically speaking, if carried forward and carried out, can end, it seems to us, only in a physical struggle, in which the cause of humanity and freedom would probably ultimataly triumph; but the struggle would be fearful and the triumph bloody.'

Passing by the incongruity of the highest and holiest principles terminating, as their legitimate operation, only in a physical struggle, I shall only remark that the opinion expressed above corroborates the previous evidence that its author has little or no personal acquaintance with the principles and measures of abolitionists. These may be stated in a few words, and the readers of the Register may then judge of their tendency.

The principle, agreement to which constitutes a man technically an abolitionist is, slave-holding is invariably a sin, and ought in every instance, to be immediately abandoned.

The measures of the Abolitionists have been to spread this principle and its collateral truths through the country, by lectures, books, newspapers, periodical pamphlets, and tracts, as extensively as possible, and to petition the State and national Legislatures for such aid in this great work of humanity as they can constitutionally and legitimately give. A small portion of them have also used their constitutional right to nominate Abolitionists to fill the national and State offices. This is all that they have done; the head and front of their offending. The 'struggle' has been one of truth and moral power

against sophistry, contempt, misrepresentation, brute violence and lynch law. Physical force is not one of their means of operation; it is unknown alike to their theory and practice; and he who asserts that their principles have such a tendency either utters a wilful calumny, or knows not whereof he affirms. C. K. W.

CORRESPONDENCE.

Brooklyn, N. Y., July 26th, 1843.

Messrs Editors,—I was pleased to read the several communications, which have recently appeared in your paper, respecting the purchase of the proposed 'Western Divinity School.' I find that some of our people here do not know the circumstances of the case, and as some of your readers elsewhere may not be informed on the subject, I will state briefly the facts, as I understand them to be.

The building is situated in Belvidere, Illinois, and was formerly used as an academy, under the direction of the Baptists; but the present proprietors cannot continue it, for want of funds and are willing to sell it (under a mortgage for the amount) for $400, *provided the same can be raised by us in August*, (next month) otherwise, they (the present proprietors) will probably be able to obtain the necessary funds to continue it. Certainly, it seems to me, *no one* can object to give *something* towards accomplishing it, be it ever so small.

They cannot object on the ground of 'sectarianism,' (for there may *possibly* be some with this feeling) for the 'Christians' are exerting themselves, and will be associated with us, in case the building is purchased, although I suppose that the school would be under the superintendence more particularly, of the American Unitarian Association. The amount required is not large, but $400; decidedly *small*, when compared with our ability, as a body, to contribute.

Our people in Providence have set a good example and have agreed to raise $100, or one fourth of the required amount, provided the balance is made up elsewhere. Our denomination, as a sect, is certainly as wealthy and probably more so, than any other at the east. Here, too, among us, are to be found some of our richest citizens, and I cannot conceive why there should be that luke-warm feeling manifested, that *I know has been shown* by some here, when they have been asked to subscribe for the object. They certainly cannot be aware of the importance of the subject, for I conceive it to be one of the most important objects for which our aid has ever been solicited. We shall not, for a great many years certainly, and perhaps never again, have an opportunity of procuring a *school building for* the purpose proposed, at so little expense and with so many advantages. I do hope that there will be no more delay in procuring subscriptions, by the luke-warm feelings of our people, and that *all* will contribute their mite, be it ever so small. S.

Manchester, N. H.

Although your columns have been often opened to tales of want among the many feeble Societies in our land, and many demands have been made upon the philanthropic and missionary spirit of our churches, I trust there yet remains inclination and ability to aid cases of real want. With this impression we venture to explain what seems to us a case of pressing necessity.

We have a small, but united and persevering Society, who feel encouraged to persevere through many trials when they consider the rapid growth of our village, which in five years has risen to a population of about 6000, probably surpassing any other village in New England in rapidity of growth, and under the auspices of a rich and enterprising Manufacturing Company of great promise for years to come. We feel therefore that there is a certainty of a large and flourishing Society if we could once be comfortably situated.

We have hitherto worshipped in the Town Hall, for which we have paid the last year $156, and extra for every meeting not on the Sabbath (as the ordination, fast or thanksgiving.) And although a new and elegant Hall, being built to accommodate 1200, it is unfavorable for the worship or growth of our little band.

We are now offered a Chapel recently vacated by the Methodists, containing 60 pews and a singing gallery, with fixtures for lighting and warming for the small sum of $800. Another opportunity like this we think cannot be found. For this sum we may obtain a Church furnished. We shall then be sure of success.

The expenses of the last year left us $96 in debt, and for this a few young men are responsible. Should we continue in the Town Hall an equal amount will be added this year, and we have not the means to warrant this debt after doing all we can for the present. The purchase of this house would save annually in our expenses more than the 96$, and allow us all the advantages which flow from having a house of our own. To own this and pay our debt will require $900.

Christian friends, for the last year we have felt discouraged, seeing no way by which we were to pay our debt and continue the Society. We now feel that this purchase would at once relieve our anxiety. We ask aid. We have encouragement to expect $300, or $400, and we solicit the sympathy and aid of those who may yet feel able to give.

It seems to us that no one can know the situation of the Society—the promise of the village and the value of the proposed purchase, without being willing to do whatever may be in their power to aid us.

Any one wishing more information or willing to contribute, can address Mr E. A. Straw, Manchester N. H., or Rev. Charles Briggs, Agent of A. U. A., Boston.

P. S. We hope that those friends who have already expressed their sympathy, will feel encouraged by the foregoing statement, to extend all the aid in their power, and especially that our brethren in Lowell who can most fully appreciate our situation, will realize the immediate influence of their aid and the probable future consequences.

We have received the following from a Subscriber in New York.

NEW YORK, JULY 24th, 1843.

Messrs Editors,—The object of this communication is to request you, to solicit of the Rev. Mr Bellows of this city, a copy of a sermon preached yesterday morning, suggested by, and relating to, the recent division in the Episcopal Church, and to publish the same in the Register, if it meet your views, (as I doubt not it will) for it was an exceedingly able, independent, and talented discourse. This controversy is of great interest to the friends of liberal Christianity, and I trust you will be able to furnish them with this interesting exposition of it, and oblige yours,

A SUBSCRIBER.

We wish a Subscriber, being on the spot, had addressed himself directly to Rev. Mr Bellows, procured the manuscript and sent it on to us for insertion. It would give us great pleasure to enrich our columns with any thing from the pen of Mr Bellows, more especially with the discourse alluded to. The subject is one of deep interest, involving most important principles, and needing to be thoroughly discussed. We hope our brother at New York will comply with the request which, in behalf of our readers, we unite with a 'Subscriber' in making to him.

RECENT PUBLICATIONS.

Marco Paul's Travels and Adventures in pursuit of Knowledge. By Jacob Abbott.

This new series of juvenile books has reached its third volume, and we can speak of it with more confidence than before, when we merely anticipated its success on the reputation of the author. We have read each of its numbers with gratification, and we have seen children read them with avidity. *They* evidently do not object to that which alone we should name as a prominent fault or danger in this writer's style; viz., his great minuteness of detail and profusion of illustration. But this may be only an objection of adults, and rather a recommendation to children. We *do* know that children are deeply interested in the books, and we are sure they will draw from them accurate geographical and statistical information in the most agreeable form, with sound moral instruction so naturally interwoven as never to be *skipped*. We should be glad to introduce *Marco* to every family in the land.

NOTICE. Subscribers in Northfield, Ms. whose bills are forwarded this week, will please to pay Rev. Mr Everett, (who will receipt their bills,) and much oblige the publisher.

No. 19 WANTED. Subscribers who can conveniently spare No. 19 of the current volume of the Christian Register, will do the publisher a kindness, by forwarding that copy through the mail or otherwise, addressed 'Christian Register,' Boston.

*** The Treasurer of the Evangelical Missionary Society acknowledges the receipt of twenty dollars from the Ladies Benevolent Association in Rev. Mr. Allen's Society, Northboro.

WORCESTER WEST ASSOCIATION.

The next meeting of this Association will be holden at the house of Rev. Mr Alden, in South Brookfield, on Monday, August 14, at 5 o'clock. Public services the next day at 11 A. M.

C. BRADFORD, *Scribe.*

FRANKLIN EVANGELICAL ASSOCIATION.

This Association will meet at the house of the Rev. D. Huntington in Hadley, on Monday, August 14.

By order of the Scribe.

OBITUARY.

For the Register and Observer.

THOMAS W. SEARS.

It is a just but melancholy duty that we should record the virtues of the departed, both as an example to the living, and a just and sincere expression of the feelings which are prompted in the breasts of those who are the near relatives and friends of the departed. We are thus impelled to speak of one who, until within a very few months, was well known in this community as one of our most active and promising young merchants. In his business habits he was prompt, energetic and honorable. He was ambitious to excel in his calling, and in endeavoring to reach the point to which he aspired, he often went beyond his physical strength, and aggravated the disease of which he was finally the victim. He shared, to a great extent, the patronage of the community, and the many proofs of friendship and congratulation which he received from those to whom he was comparatively a stranger, caused his heart to overflow with gratitude. But his devotion to business was by no means his all-absorbing pursuit; and it becomes us here to speak of him as a religious man. He was always ready to contribute his share in behalf of religious and philanthropic institutions, and to the destitute and suffering, wherever they met his eye, he was quick to supply the means of relief. There was a spontaneousness in these evidences of his kind heart and disposition, which is rarely witnessed, and which those who were the objects of his charities, will never forget. It was not his custom to refer such persons to the Minister at Large, or ask them why they did not work or apply to the proper sources for help. During the last two years, Mr Sears had given much of his time to reading and reflection. His obligations as a parent, called to educate and give advice to his children, brought his attention most forcibly to the subject of religion; and although he made no display of his zeal, and assumed no false garb of sanctity, there was to be witnessed in his deportment, a reverence for truth, virtue, and holiness, which convinced us that he was subject to its salutary and heavenly influence. This was shown in the earnestness of his devotions at his own family altar, and also in the interest he felt in the prosperity of the religious Society to which he belonged, and in the success of its Pastor. One or two of his prayers, which breathe the true spirit of one striving to attain higher degrees of excellence, have been taken down by a near friend, and appeared in one of our religious papers a few months since. Though dead, he yet speaketh in these most valuable and ever to be cherished memorials of his piety. He knew the nature of his disease and was willing to submit to the will of God. He was advised to seek a more genial climate, and in consequence, visited Richmond, but he returned more feeble to his family, surrounded by whom he departed in the hope of that blessed reunion with them beyond the grave, which is promised in the Gospel of Jesus Christ.

[From the Newport Herald of the Times.]

MISS ANN C. SHAW.

Died in this town, (Newport, R. I.) on Wednesday morning, 26th ult. Ann Checkley, youngest daughter of Josiah C. Shaw, Esq. aged 29 years. Her death was caused by a lockjaw, occasioned by a fall from a chaise on Wednesday of last week. The injury was not considered dangerous until early this week; and even on the morning of the day preceding her death, her physicians and friends had hopes, but in the course of the day all hope rapidly declined and she herself calmly expressed in writing, for she could not speak, her feeling that she must die, and at half past 11 yesterday morning, she calmly breathed her last.

Many are the hearts to which this simple announcement speaks such unutterable things, that the worthiest words of eulogy must seem to them sadly inadequate. But we must say, that if youth and beauty of person, mind and manners,—if liveliness of fancy, purity of sentiment and kindliness of heart, all that makes a daughter and a sister the joy and grace of the domestic circle and the light of parental eyes,—if these and so many other nameless charms could have turned aside the stroke of death, then would she whose sudden snatching away has fallen so heavily upon our hearts, have been still walking amongst us in all her wonted bloom and brilliancy, kind and faithful at home, animating and engaging every where. If the cares and prayers of the fondest affection and the most faithful friendship could have shielded and saved her, they would have done it. But God's will has been done in our midst, upon her and upon us, and now may it be done by us! We feel that He who inspired the hearts of human beings with all his unutterable yearning of domestic affection, must have the same affection in an infinitely higher degree. The Father in Heaven hath seen fit to call His daughter home, and may the earthly parents, whom she has preceded by a few years, have strength to say, 'Blessed be His name!' and to feel that in faithfulness He hath afflicted them. Peace be with her! for peace *was* with her, and peace and joy and light came with her like an atmosphere wherever her step drew nigh. Peace be with her! and with us the blessed memory of her goodness, and with those bereaved parents the consolations of His gospel, to whose arms we believe that patient sufferer has gone to wear a bridal robe not of earth.

LINES TO THE MEMORY OF MISS ANN C. SHAW.

BY WILLIAM H. CRANSTON.

O, not in cruelty, not in wrath,
The Reaper came this day,—
'Twas an angel visited the green earth,
And took the flower away.
LONGFELLOW.

TOLL the deep knell again! Death has been here,
And from our very midst born off a friend;
Heaven's record-angel has this day closed up
Her book of life, and called the spirit hence,—
The summons came while yet the earth was green,
And every flower sent up its breath to God.
But oh, her aged parents cannot bear
A pang like this, just as the lamp of life,
With them, is burning dim. Her beaming eye,
And mellow voice would cheer the gloom of age,
And gently bear it to the dreary tomb.
Indeed, how changed is all! 'T was yesterday
I saw her in the bloom of maidenhood,
With all the glow of health upon her cheek,
And smile of innocence within her eye.
To-day, the angel of the Lord came down,
And, at the noon, prepared her for his court.
How eloquent is death! Amid our joy,
When earth and air and all therein, are glad,
With noiseless step, He comes into our midst,
And calls the fairest of earth's guests away;
The Reaper culls the brightest flowers that grow,
To ornament the sacred court of Heaven!

Wednesday afternoon, July 26, 1843.

DAVID CROCKER, ESQ.

Death of the High Sheriff of Barnstable County.—It is with much regret we announce the death of David Crocker, Esq., the Sheriff of Barnstable county, at the age of sixty-four years. His illness, which has been caused by an inward inflamation, has been severe for the last three weeks, and resulted in death last Saturday evening. His remains were interred on Tuesday afternoon from his residence in this village.

Mr. Crocker has held the responsible office of Sheriff for the last twenty years,—having been appointed by Governor Brooks, in 1823, and has performed its various duties with great satisfaction. He was chosen President of the Barnstable Bank, at its incorporation in 1825, and has remained its first officer to the present time, conducting the affairs of the institution with the greatest prudence and success. He was an upright, prompt, thorough business man, and his loss among those with whom he has been for many years associated, both in public and private, will be severely felt.—*Barnstable Patriot.*

THOMAS WATSON SHEPARD, ESQ.

Death of our Postmaster.—Thomas Watson Shepard, Esq. the Postmaster in this town, died at his residence in Hawley street on Wednesday night last, aged 49. He had for a number of years been in a precarious state of health. Mr. Shepard was for a long time printer of the Hampshire Gazette under the editorship of Sylvester Judd, Esq. He afterwards went into the book business and continued in it until the revulsion in 1837. In September 1841, he received the appointment of Postmaster from President Tyler, and held the office until the time of his death, conducting the business of the office with the utmost integrity and fidelity—traits of character, which Mr. Shepard possessed, without a fault. He was honorable in all his dealings and highly esteemed as a citizen. —*Northampton Courier.*

GENERAL INTELLIGENCE.

Western Railroad.—By a communication in the Boston Courier of the 29th ult., it appears that, of the seventeen hundred original stockholders, fourteen hundred still retain their shares. Three hundred have sold.

We are told that the *Low Fare Policy* is bringing a great accession of '*through passengers*,' and '*upward freight*,' to the road. The increase of upward freight since last year is very great Many judicious business men think that hereafter, the *winter* will not be the dull season for this road, as it is for others; that on the closing of the canal the great staples of the west will naturally take this direction, in exchange for the commodities which most abound here, and which are in demand in the western interior.

These impressions, which it is believed are becoming general, will tend not only to prevent further depressions of the stock, but to raise its market value.

Death of Rev. Dr. Greenwood.—We are at length called to record, the lamented, but not unexpected death of this excellent man. On Tuesday, the 1st inst, he was remarkably cheerful and comfortable. On Wednesday morning about four o'clock, he had an attack of haemorrhage, and before he could receive medical aid, he expired.

Cambridge Observatory.—The facts stated in the following article will be new to many of our readers, and should be recorded as an act of justice to the gentlemen concerned.

Cambridge.—The deficiency of instruments at the Observatory is about to be supplied upon a scale of munificence, worthy of the princely liberality of the Boston merchants. David Sears, of Boston, has given five thousand dollars for the erection of an observatory tower, which will be furnished with instruments from a contribution of twenty thousand dollars, which was subscribed within sixty days from the date of the Sears donation, and to which he himself gave an additional sum of five hundred dollars. The ready patronage which has, upon this occasion, been so generally extended to American Astronomy, is most honorable to the Republic; and no country can point to a larger donation to science, in proportion to its wealth. The other donors are Peter C. Brooks, who gave one thousand dollars; Samuel Appleton, William Appleton, John P. Cushing of Watertown, Joseph Peabody of Salem, Thomas H. Perkins, Jonathan Phillips, Robert G. Shaw, and George C. Shattuck, each of whom gave five hundred dollars; Nathan Appleton, Abbott Lawrence, Amos Lawrence, Israel Munson, Theodore Lyman, Nathaniel West of Salem, D. L. Pickman of Salem, George Howland of New Bedford, Gideon Howland of New Bedford, John A. Parker of New Bedford, William Rotch, Jr. of New Bedford, James Arnold of New Bedford, N. W. Neal of Salem, John Parker, William Pratt, John Wells, Ezra Weston, T. W. Ward, Josiah Quincy, Samuel Fales, Francis Parkman, Martin Brimmer, Thomas Lee, Francis C. Gray, Horace Gray, Henry Oxnard, Wm. Lawrence, N. I. Bowditch, George W. Lyman, Charles Lyman, George Parkman, Thomas B. Wales, Daniel P. Parker, John L. Gardner, George Hallett, Edmund Dwight, Wm. Sturgis, Nathaniel Silsbee of Salem, John C. Gray, Ozias Goodwin, James Davis, Jr., Dr. John Codman, John Quincy Adams, Dr. William J. Walker, Charles G. Coffin of Nantucket, Jared Coffin of Nantucket, J. W. Barrett of Nantucket, G. B. Upton of Nantucket, Dwight Boyden, Henry Plympton, F. Tudor, H. Codman, Samuel C. Gray, William Amory, J. Ingersoll Bowditch, Thomas B. Curtis, Bates & Co., Joseph Grinnell of New Bedford, J. J. Dixwell, James S. Amory, Samuel T. Armstrong, J. Chickering, Dr. John Ware, John M. Forbes, George H. Kuhn, Joseph Whitney, Andrew E. Belknap, S. Austin, Jr., F. Bassett, Richard D. Harris, and Thomas Wetmore, of whom the first eighteen gave two hundred dollars each; the following thirty, one hundred dollars each, and the remainder smaller sums, principally of fifty dollars. In addition to these individual contributions the Society for the Diffusion of Useful Knowledge gave one thousand dollars; and this lead to the societies was almost simultaneous given by the American Academy of Arts and Sciences, with the still larger donation of three thousand dollars; the other societies which contributed are the American, Merchants and National Insurance Companies, and Humane Society, each of which gave five hundred dollars; the Neptune and Washington Insurance Companies, each of which gave three hundred dollars; the Equitable Safety Insurance, which gave two hundred and fifty dollars; and the Tremont Insurance Company, which gave two hundred dollars.

The location of the present observatory is very bad on many accounts; so that about a year since, the Corporation of Harvard University has wisely profited by an advantageous opportunity to purchase the best possible site in its vicinity for astronomical purposes. The position is elevated, and commands in every direction, a clear horizon, without danger of molestation from trees, houses, smoke, or other causes, and with hills well situated for the erection of meridian and prime vertical marks. Upon this, which is known as Summer House Hill, the Sears Tower will be erected, with the other buildings for magnetic, meteorological and astronomical observations, and the house for the observer. The funds invested in the observatory, when it is completed, will amount to thirty-five or forty thousand dollars, consisting, besides the above twenty-five thousand dollars, in the house and lands given by the College, the extensive magnetic apparatus given by the American Academy, a telescope for occulations and eclipses, from Francis Peabody of Salem, Mr Bond's astronomical clock, transit telescope, telescope for occulations, and his other instruments; and lastly, the never-to-be-forgotten little comet seeker belonging to President Quincy, with which Mr Bond first discovered the head of the recent comet, and was enabled to make his observation of the 9th of March, and to which instrument we are largely indebted for the contribution of these funds. The new instruments which will probably be purchased if the funds should prove to be sufficient, are, an equatorial telescope of the largest class, being of the same dimensions with the celebrated Pulkova telescope; a transit circle; a small equatorial of six feet focal length; a comet seeker of the largest size; and a zenith sector. With these instruments, the observatory will be as well endowed as any in the world, for the class of observations to which it will be principally devoted.—*Silliman's Journal.*

Commander Alexander B. Pinkham, United States Navy, died at his residence, near the Navy Yard, Gosport, on Sunday morning, after a long and painful illness. He was a native of Massachusetts—Nantucket, we believe, was his birthplace—and an accomplished seaman, full of the spirit of enterprize and nautical research. He has left a wife and three children. His remains were interred yesterday afternoon, with the usual military honors.—*Norfolk Herald.*

Wabash and Erie Canal.—It is a fact (says the Indianapolis Journal) that we are beginning to send produce *west* to the New York and Boston markets. Large quantities of hemp, and other articles are now being forwarded in wagons to Lafayette, some sixty-five miles northwest, by our enterprising citizens, to be sent on the Wabash and Erie canal to Boston and New York markets. For one hundred and fifty miles above this place, along the rich valley of White river, this canal can be reached by our farmers by travelling north and west some sixty or sixty-five miles. Heretofore, they have been compelled to transport their products in wagons one hundred and fifty to two hundred miles, to reach Cincinnati and other points on the Ohio. The immense influence the opening of this canal will have on three fourths of the whole State, is incalculable. It is reasonable to suppose that the products in the valley of White river, north of Indianapolis will be quadrupled in a few years, in consequence of this new facility for transporting the same to the Atlantic markets.

The N. E. Guards.—We have been requested to notice the unanimous feeling of sympathy, which this favorite Boston Company has manifested with regard to the late accident, which deprived it of two valuable members, the individuals composing it, of two generous and disinterested friends, and society of two promising young men, cut off in the dawn of manhood. We can do so no better than by inserting a note left with us containing the request, and which but anticipated our own remarks upon the subject. We are also requested to tender the thanks of the Company to Com. Nicholson, of the Navy Yard, for his prompt and efficient assistance in endeavoring to recover the bodies. They also wish publicly to acknowledge the efforts to the same end, of another individual, in a more humble sphere. Mr A. Manning, a boatman at Long wharf, placed his boats and personal services at the disposal of the friends of the deceased, and tendered his hearty and gratuitous co-operation in any means deemed expedient for the end proposed. We subjoin the letter alluded to above:

Boston, July 26, 1843.

To the Editor of the Boston Atlas:

Dear Sir—I wish you would publish through your columns, the able and efficient manner in which the New England Guards have noticed the afflicting accident which occurred to two of their members. It is a number of years since I have seen so much sympathy and feeling expressed, as there has been by this company. They were in our harbor early and late, in endeavoring to obtain the bodies, which they did at last, by their indefatigable exertions, yesterday morning. It was the wish of the parents of the deceased, that they should turn out to accompany the remains to the grave, with some badge or some mark to designate them as a company. This they did in their fatigue caps, and dressed in black, and made a most respectable appearance. They turned out with full ranks—and never have I witnessed so great an expression of feeling, and so solemn a sight as was manifested by that company to-day.

Coffin and Dana were young men of talent, beloved and respected by every member of that corps, and the most prominent as privates in the company. Their prospects were just beginning to brighten. Young Dana was about to receive an appointment to the Military School at West Point. He has been employed as assistant Engineer and Surveyor on the Worcester Railroad, and had just completed his engagement with that company. By making some further expression through your paper you would not only do an act consoling to his parents and friends, but confer a favor on a subscriber, and an old member of the Guards.

Removal of the last of the Indians from Ohio.—The Wyandotts, the last tribe of Indians in the State of Ohio, have departed for their new home West of the Mississippi. A delegation from the tribe, consisting of three principal Chiefs, visited Columbus on Saturday week, to bid farewell to the Governor, and, through him, to the people of Ohio. Jacquis, the head Chief, delivered a beautiful address on the occasion, to which the Governor replied, assuring them of the good feeling of the people of Ohio towards their brethren, and wishing them happiness and prosperity in their new home. The scene (says the Statesman) was very interesting, and the sentiments delivered by the venerable Chief were worthy the head and heart of a Chief of this once noble race. May prosperity and happiness attend this remnant of red men, who have for so many years dwelt in peace and amity with our people!

FOREIGN.

From Europe.—The Steamer Acadia arrived at this port on Wednesday P. M. in 14 days from Liverpool. English papers to July 19th are received.

The Margaret Steamer, which took the place of the Columbia, was spoken within about two days sail of the English coast. Anxiety was felt in regard to the Columbia, when the Acadia left, as she was then four or five days out of time.

The affairs of England and Ireland remained about the same, as at the last advices. Business was in a depressed state. There was no employment for money. The rate of discount was 2 per cent. Interest on loans was 1 1-2 per cent where the security was undoubted.

There was no French news of much importance.

Spanish affairs were thought to be coming to a crisis, so far as regards the regent. The insurgents were daily gaining advantages. The proceedings of Espartero had been, of late, singularly inefficient and unsuccessful.

Madrid was said to be in a state of war, and it was believed, that at the time the Acadia sailed the place was in the hands of the insurgents.

MARRIAGES.

In Sudbury, by Rev Mr Kinsley, Mr Elbridge Haynes, to Miss Josephine M. Pratt, both of Sudbury.

In Stow, by Rev Mr Kinsley, Mr J. B. Atwill, to Miss Emeline N. Smith, all of Stow.

In Lunenburgh, by Rev C. Lincoln of Fitchburg, Rev William Cushing of Milwaukie, W. T., to Miss Margaret Louisa, daughter of Thomas Wiley Esq, all of Lunenburg.

DEATHS.

In this city, July 27, after a short but distressing illness, Mr Asa W. Howard, formerly of Lancaster, Mass, in his 28th year.

In this city, Mr James Newhall, aged 87, a soldier of the Revolution.

July 22d, Mrs Mary, widow of Mr Isaac How, aged 44 years.

John F. son of Freeman Fisher, 18.

In South Boston, on Tuesday morning, Thomas W. Sears, aged 31.

In South Boston, July 26, Alvan Augustus, son of Mr Alvan Simonds, 6 3-4 years.

In Nahant, July 24, John Phillips, eldest child of Rev George W. Blagden, of Boston, 9 years and 11 months.

July 25th, at the Worcester Hospital for the Insane, Mr Joseph Wheelwright, of this city, aged 63.

In Exeter, N. H., Mary Joy, infant daughter of Rev J. H. Fairchild.

In Springfield, 18th inst. Alexander Bliss, Esq. 90—the oldest man in town, and one of its most respected citizens.

At Haldimand House, Canada West, July 25, after a long and severe illness, Miss Maria Louisa, youngest daughter of George Manners, Esq. late H. B. M. Consul at Boston.

In New Orleans, July 16, Mr Moses Cole, Jr, of Newburyport, Mass.

At sea, July 6, Moses H. Cushing, of Freeport, Me, chief officer, aged 21—after an illness of two days.

At Hongkong, China, March 29th, of small pox, after week's severe illness, Theodosia Ann, wife of Rev William Dean, of the American Baptist Mission.

BURNAP'S LECTURES to Young Men—Lectures to Young Men on the cultivation of the mind, the formation of character and the conduct of life, by George W. Burnap, author of Lectures on the Sphere and Duties of woman, second edition—fresh supply just received by W. CROSBY & CO., 118 Washington st. j15

VALUABLE OLD WORKS—The Sermons of John Emery Abbot, with a Memoir, by Rev. H. Ware, Jr.

The Sermons of Rev A. Abbot, with a Memoir; Burton's cheering views of Man and Providence.

Abbot's Young Christian; Kettell's specimens of American Poetry, 3 vols.

Whitman's Village Sermons; Foster's Essays; Channing's Discourses, 12 mo.

The Listener, by Caroline Fry, 2vols; A Word to Women and other Gatherings, by Caroline Fry, 12 mo.

Smith's Essay on Moral Sentiments, 8vo; Brook's Daily Monitor, 8vo; Life of Thomas Paine, author of the Age of Reason; Dr. Harris' Memorials of Oglethorpe; Blair's Sermons, London edition, 5 vols, 8vo—for sale by WM. CROSBY & CO, 118 Washington st. aug5

FAMILY BIBLES.—WM. CROSBY & CO. have just received a good assortment of quarto Family Bibles, from $2 to $5 a copy—for sale at 118 Washington st. a5

LADIES GAITER BOOTS—A large assortment of Gaiter Boots—A large assortment of Black, Bronze and Fawn Gaiter Boots, just received and for sale low, at BELL'S, 155 Washington st. a5

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Every work published in the U. States received and for sale as soon as issued. Orders are respectfully solicited by SAXTON, PEIRCE & CO., 133 Washington st. a5

KID GLOVES cleaned to look equal to New—THEO. H. BELL has been appointed Agent for cleansing Kid Gloves of all colors. Also, blond lace, white satin Shoes, embroidered Belts, &c.—Those who wish to study economy in these 'Hard Times,' will find here a good chance. All articles returned in a fortnight, 155 Washington st. For cleansing long gloves, 20 cents; short gloves, 14 cents. j29

CHILDREN'S SHOES of every style and quality, made of the best materials and with particular care—persons who may be in want of Children's Shoes, will do well to call before purchasing elsewhere, as they may depend of first rate article on reasonable prices, at T. H. BELL'S, 155 Washington st. j29

SCHOOL FOR YOUNG LADIES.

THE FALL TERM of the Subscriber's School for Young Ladies will commence on September 4th, in convenient and pleasant Rooms, at the Warren Street Chapel.

The usual branches of a liberal English Education are taught, viz. Reading, Spelling, Grammar, Geography, History, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Botany, Chemistry, Writing, Arithmetic, Algebra, Geometry, Book-keeping, etc.

Instruction is also given in the French, German and Latin Languages; and if desired, in Needlework, Drawing and Music, by instructers well qualified to teach in those branches.

Oral lessons form an important part of the plan of instruction, and Lectures are frequently given upon useful and interesting branches of science.—The School is well furnished with Philosophical Apparatus, and a large and excellent Library.

Applications for admission can be made until September 4, at No 60 Pleasant st.

TUITION—Pupils twelve years of age and over, $12,50 per term—under twelve, $10,00.

Instruction on Piano Forte, by Mr E. L. White, $12,00 per term—instruction in Drawing, by Miss D. Smith, $3,00 per term.

WILLIAM P. JARVIS.

References—Hon. Josiah Quincy, President Harvard University; Hon. William Minot; Rev. John Pierpont; Rev. Mellish I. Motte; Rev. Hubbard Winslow; Rev. Charles F. Barnard; Rev. Robert C. Waterston; Dr. George C. Shattuck; Jonathan Ellis; Edmund Jackson; George Savage; Gideon F. Thayer, Esq. july 29

MONTHLY MISCELLANY OF RELIGION and Letters, for August, will be issued on Tuesday next—Contents:

The Westminster Assembly of Divines.
Notices of the late Rev. David Damon.
Paraphrase.
Summer Morning Hymn.
Religion in Germany.
Desire for another Life—a sermon by Rev Calvin Lincoln.
The Poet's Hope.
Christ compared with his times.
Disruption of the Scottish Church.
Notices of Books, Intelligence, &c.

Published Monthly, in numbers of sixty-four large octavo pages, at 3 dollars per annum, by WILLIAM CROSBY, 118 Washington st. j29

VALUABLE RELIGIOUS WORKS.—The Child in Heaven; Religious Consolations, 8th edition, by E. S. Gannett; Offering of Sympathy, 3d edition, by Dr. Parkman; Sermons of Consolation, by F. W. P. Greenwood; Dr Channing's complete works, 6 vols.

Furnes's Family Prayers, 2d edition; Fenelon's Thoughts on moral and spiritual subjects; Devotions of the Deaf and Dumb; Burnap's Lectures to young men, 2d ed; do. do. on the sphere and duties of woman; Folsom's Essay on the Prophecies of Daniel, &c. &c.—for sale by W. CROSBY & CO, 118 Washington st. j29

SUNDAY SCHOOL SINGING BOOK—2d edition—being a collection of Hymns with appropriate Music, designed as a guide and assistant to the devotional exercises of Sabbath Schools and families; comprising also the elements of Music, by Edward L. White, author of the Sabbath School Choir—the second edition done up in a neat and very substantial form—this day published by W. CROSBY & CO, 118 Washington st.

Copies furnished gratis for examination. j29

MEDFORD BOARDING SCHOOL FOR BOYS.

THIS INSTITUTION is situated a few rods from the village of Medford, five miles from Boston, and three and a half from Harvard University. The buildings and grounds are spacious, and adapted in all respects to the purpose for which they are designed. No pains will be spared to render the pupils thorough proficients in all the studies which are necessary to fit them for active life or a collegiate course, and the utmost attention will be paid to their health, manners, and moral character. The Academical year is divided into Four Terms, the first of which begins on the 7th of June. Further particulars made known on application to the Principal. JOHN Q. DAY.

July 15.

YOUNG LADIES' SEMINARY,

IN CHARLESTOWN, MASS.

Dr. C. SOULE CARTEE, Principal.

THE FALL TERM will begin on Monday, the 4th day of September next.

The course of instruction is *systematic* and *thorough*, embracing all branches usually taught in Female Seminaries. The pupils from abroad board in the family of the Principal, and are under the united supervision of himself and lady. Every attention, calculated to promote their health and happiness, and the due development of their intellectual, moral and physical powers, will be carefully bestowed.

Terms—For instruction in English and Classical studies, with board and washing, $50 per quarter. The ornamental branches are taught by accomplished Professors, and, being optional, are made an extra charge.

For more particular information, please apply to the Principal.

REFERENCES—Rev. Geo. E. Ellis, Rev. P. H. Greenleaf, Dr. A. R. Thompson of Charlestown; Geo. B. Emerson, Esq., George S. Hillard, Esq., Rev. Dr. Vinton, Rev. Jas. Coolidge of Boston; President Wayland of Brown University; Rev. F. A. Farley of Brooklyn, N. Y.; President Sears of Newton; Rev. C. A. Farley of Eastport, Me.; John Sergeant of Philadelphia. j15

EMERSON'S ARITHMETIC, IN THREE PARTS.

PART FIRST is a small book, designed for the use of young classes, from five to eight years of age.

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PART THIRD, for advanced scholars, comprises a brief review of the elementary principles, and a full development of the higher operations, with extensive commercial information.

From the Masters of the Public Schools of Boston, in the Department of Arithmetic.

Emerson's System of Arithmetic, (First, Second and Third Part,) has been in use in the Public Schools of Boston for several years, and it affords us pleasure to say, that our opinion of its value has been confirmed by observing its effect in the business of instruction. It is written in a perspicuous style, its illustrations are lucid, its arrangement is judicious, and the gradation of its exercises is exact. We consider the work to be justly entitled to the high reputation it has acquired, and we sincerely recommend it to the attention of teachers, who have not had opportunity to become acquainted with its merits.

P. MACKINTOSH, JR., Hancock School.
JAMES ROBINSON, Bowdoin School.
LEVI CONANT, Eliot School.
AARON D. CAPEN, Mayhew School.
JOSIAH FAIRBANK, Adams School.
JOHN A. HARRIS, Hawes School.
REUBEN SWAN, JR., Wells School.
NATHAN MERRILL, Franklin School.
LORING LOTHROP, Endicott School.
CHARLES KIMBALL, Boylston School.
JOSEPH HALE, Johnson School.
SAMUEL L. GOULD, Winthrop School.
Boston, January 28, 1842.

Emerson's Arithmetic, Part Third, has for several years, been a text book in the Boston English High School. I think that it is a highly useful book for those scholars who have faithfully learned the Second Part, which, in my opinion, is an excellent work. THOMAS SHERWIN,
Principal of the Boston English High School.

Having, for several years, used Emerson's North American Arithmetic, and having had a fair opportunity to compare it with other works upon the same subject, I cheerfully certify, that I consider it decidedly the best Arithmetic which has fallen under my notice. I confidently recommend it as a work of rare merit, and well deserving the extensive use and great popularity which it has hitherto enjoyed. LUTHER ROBINSON,
Sub-Master of the Boston English High School.

I have had the sole charge of five successive classes, of about fifty boys each, in teaching Mr Emerson's Arithmetic, Third Part. From this experience, I have been fully convinced of its adaptation to the wants, both of the teacher and the pupil, and can say that it wholly answers my wishes, as regards fulness, completeness, and system. I may add, that I know of no treatise on this subject, which so exactly anticipates and supplies the information required in the school-room.
FRANCIS S. WILLIAMS,
First Usher of the Boston English High School.

From the Masters of the Public Schools of Providence.

Emerson's Arithmetic has been used for several years in the Public Schools of Providence, and we regard it as decidedly the best system of Arithmetic with which we are acquainted.

C. P. KEITH, Benefit street School.
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J. D. GIDDINGS, Fountain street School.
D. BURBANK, Prospect street School.
AMOS PERRY, Summer street School.
Providence, December 15, 1842.

Published by JENKS & PALMER, School Book Publishers, 131 Washington street, and for sale by the Booksellers generally. 4t july 22

WESTFORD ACADEMY.

THIS INSTITUTION has for a year past been under the care of Mr F. L. Capen, a graduate of Cambridge College. Miss L. E. Abbott has been his assistant in the female department. There has been a quarterly examination of the school, and the Committee of Examination chosen by the board of Trustees, have been deeply interested and highly gratified with the mode and results of teaching, as well as with the government and discipline of the school. The Committee have found great thoroughness in the several branches taught, and a promptness, energy, and decision, on the part of teachers and scholars, that give a tone and character to the institution, which make it eminently worthy the confidence and patronage of the public.

Instruction given in all branches. Terms $3 per quarter. Music on

MISCELLANEOUS.

[From the Boston Christian World.]

REMINISCENCES OF WASHINGTON ALLSTON.

The funeral of Mr. Allston brought with it many remembrances. I have known him between forty and fifty years, and, with the exception of the time he passed in Europe, have never been long removed from his society. He was in an important sense a public man. He lived, and he labored, for his own age, and for the coming time. It is grateful to gather up somewhat of that, which so long an acquaintance has furnished of such a man, which is scattered through so many years, and which memory has so kindly treasured.

—

Mr. Allston was born in Charleston, S. C., November 5th, 1779; he died July 9, 1843, in Cambridge, Massachusetts, aged 63 years.

When a lad, he was sent to Newport, R. I., and was placed at school in one of the best private institutions for teaching in the country. It had been for some time the custom, and continued long after, for parents in the Southern States to send their sons to the same school. They were placed under the immediate charge, as boarders, of the master, and thus the best care was provided for them. At school, Allston showed a decided interest for the art. He was continually drawing, and his books were filled with his efforts. He entered Harvard College in 1796, when sixteen years old, and graduated in 1800, with a poem. At college he never forgot the art, to which he had always devoted so much of his life. A friend who was in college with him, and who succeeded him in the room he occupied in Mr. afterwards Professor Hedge's house, told me, that the room declared its former tenant. The walls and windows bore ample evidence of his love and art. Some drawings of that, and an earlier period, are in the possession of Dr. Waterhouse, in Cambridge, among which is a series tracing rural architecture, from its simple to its more perfect state. I have in my possession a drawing of this period, with the following on the back: 'Drawn when in college in 1797, by Washington Allston.' It is a single figure, in a perfectly black back ground. It represents a maniac crushing a dove in his right hand. Mr. Sully saw this work some years ago, and expressed his admiration at it; and his surprise too, at the drawing of the figure, and at the skilful and beautiful arrangement of the drapery. I have another work, a painting of about the same period. This is from the 'Robbers' of Schiller, in that scene of the play in which Charles de Moore is meditating suicide in the forest. Another work, which belongs to the same class, but is of the school period, which I once had, is from the 'Mysteries of Udolpho.'—It is in Indian ink. In the back ground is a castle, the battlements of which reach nearly to the top of the sheet. It fills most of the back ground. The fore ground is occupied by figures.

These pictures are particularly named, because they indicate the tone of feeling of the author at an early age. They show how largely the romantic, and the tragic, belonged to this period; and these had power with him through his life. The 'Bloody Hand,' a picture of terrible interest, is a later, but very striking illustration of this remark. It shows how strong and how persistent were the intellectual characteristics which were among the first to declare themselves, and which may have afterwards been more or less restrained by the highest aspirations, and accomplishments, of the artist's exalted genius.

Along with these, however, was frequently manifested another, and quite an opposite train of thought. This was playful, and showed itself in the humorous, and the burlesque. At college, this was frequently seen. Exercise books, both his own, and those of his classmates, often exhibited this faculty in all sorts of illustration. He made copies while there of pictures belonging to the college. One from a copy of a portrait of Cardinal Bentivoglio, was among these.

One could hardly have been much in the society of Mr. Allston, especially upon such terms as to be admitted to his painting-room, and to so much of kindness and interest as he habitually manifested, without insensibly acquiring a fondness for the labor in which he obviously took such deep pleasure. Some of my earliest recollections of him are of those qualities which always win the young, and bring such into direct sympathy with him who possesses them. Those who were thus early the companions of Mr. Allston, and artists too who became his associates at a later period, felt almost at once that he was their friend. He became their counsellor, their intellectual teacher. He unfolded generously the mysteries of his art, and examined patiently the progress of his disciples. If he saw promise of excellence in them, in the art which he so deeply loved, he said so; and after such a manner as to secure the utmost devotion of the disciple to his work. So strongly was this relation of teacher recognized by some of those who were so highly favored, and in one too confessedly the greatest living artist of his age, that he obtained from them the appellation of 'master.' They addressed him so; and it was beautiful to see this prematurely old man, with his flowing locks of almost silvery whiteness, surrounded by these young artists, who loved to visit him; and to hear them in the joyousness of their early time, with reverence talking with their honored 'master,' and with all the freedom and naturalness which belonged to their first manhood. More than forty years ago, the writer was so much attracted by the artist's life, which he had abundant opportunities of observing in this noble example, that he resolved to devote himself to the art. After giving much time to it, it was abandoned, and another profession adopted in its stead. Mr. Allston regretted the change. Mr. A. had another friend, one for whom he felt and always expressed deep regard, in whom he saw promise of high excellence in the art, but who had also given his life to another calling. His interest in his art was strong, that he could not but express it whenever occasioned occurred; and in allusion one day to his friends now referred to, he said, 'Law and medicine have spoiled two artists.'

Having resolved to devote his life to the art, Mr. Allston, upon leaving college, turned his attention to the means of its highest culture. These did not exist in his own country, and he made his arrangements for a long residence abroad. He disposed of his paternal estate in South Carolina, and never afterwards resided there, and then embarked for Europe. He divided his time between London, Paris, and Rome. He laid a broad foundation for future excellence and fame, in patient study in every department of painting. Knowing that drawing formed the best part of this foundation, he studied the anatomy of the human figure in the living man, and in the almost living sculptures of antiquity. The proportions, the exact proportions of its several divisions, were thoroughly ascertained. The motions of which the body is capable, the whole capacity of the joints to move, and the actions, and states of the external muscles, in all possible uses of them, were exactly learned. The peculiar structure of the external skin, which to the common eye appears to be a perfectly smooth and polished surface, was seen by him, as it is by the minute anatomist, to be composed of alternate elevations and depressions, formed by almost invisible lines crossing each other at determinate angles; and he saw that to produce the effect of such a surface something more was necessary than covering a piece of canvass with a smooth coat of paint. The effect could only be produced by such an artificial arrangement or use of the material as would have upon light an effect precisely similar to that which the living skin produces. He once said to me that he was highly pleased with a casual remark made by a very learned critic of the art, who one day stopped before his easel while he was at work, copying a great work of one of the old masters. 'You have it,' said he, 'you have the secret of their mode of painting, you can copy their works.'* Now without knowing and strictly following the exact process which Mr. Allston pursued from the dead coloring to the last touches of his pencil, nobody can successfully copy his pictures. He used to remark in connexion with the peculiarities of the human skin, how much depended on surface simply, in sculpture. The ancients knew this well, he said, and selected marble, not for its whiteness alone, but because of its structure, which *absorbs*, instead of *reflects*, the light which falls upon it, and which last is the case with those stones which have not the structure of marble. He devoted all required time abroad, to *modeling*, that he might give visible form beforehand to his idea, in cases where great accuracy of drawing, and a true adjustment of light and shade, were demanded. He continued this practice late in life, and showed in this additional labor, his deep love of truth, the highest truth, in cases too where an error in drawing might never have been detected. If you had said to him, 'why, nobody would have seen that,' his answer would at once have been, 'but I should.' Like other artists, he availed himself of the living figure, whenever it was presented to him in such perfection as gave to it high value to him, and where he could employ it. His friends will not forget the facilities of this kind which they may have afforded him. I have dwelt thus fully on the education of our friend, because as it was begun wisely, it was never lost sight of in all his after years. He was a student every day, and I may say, every night, he lived. At night he made studies, and sketches; and wrote, and read, and above all, thought; and in the day he gave his thought an outward life upon the canvass. He was, considering his frequent infirmities in health, and these for years have been great, and well known to his friends,—he was one of the most industrious men I have known, and we shall see hereafter how great was his accomplishment. He carried to London the result of his vast labor on the Continent, as a student of the art, namely, a mind richly stored with the means of the fullest success; and a capacity, a genius, to furnish occasions of their noblest uses. Having resided some time in London, he returned after a long residence to America.

While on his visit, for such only it proved, he painted, at least for a time, in a room in an old house then in Court street, and which had been occupied by a portrait painter named Smibert. He here, with his other more usual occupation, painted some portraits. He had painted a few, I think, before this time, among them one of the late Dr. Channing, and those of three other members of his family, which still remain. Among those painted in Court street, was one of the late Rev. Mr. Buckminister, and of others of his friends, since dead. I do not know if any of these portraits were finished, or delivered to the sitters. They were painted with the same elaborateness which marks all his works. If they were undertaken for profit, it must have been soon discovered that this could never have been the result. A portrait by him of Mr. West, and one of his highly valued, and true friend, Mr. Samuel Williams, were in the late collection of his works made and exhibited in Boston.

I was in London in 1809, and took occasion one morning to call on Mr. West. I have not forgotten the hospitable welcome I received from our distinguished countryman. He was then an old man, but at work in his painting room, and as full of his art as he had ever been. Having walked with him through his gallery, literally *his* gallery, for the walls of the several rooms were covered by his own almost numberless works; we sat down, and Mr. W. began to talk of America. Mr. Stuart was named, and anecdotes told of him, of his works, and of his ways, in London. Then Mr. Allston was alluded to, Mr. West at once became animated. He expressed his deep interest in him. 'He should never have left London,' said he. 'His course here was plain, his success was certain. Here was the proper ground for his labor. He should never have gone to America, or if he went, it should only have been on a visit. This was his home.' His marriage was alluded to. 'Never,' said the patriarch President of the Academy, 'never should he have married. He was already married, married to the Art. He should have married no other.' I shall never forget the warmth, nay, the almost more than warmth, with which all this was uttered. It was a word out of the heart; and its deep earnestness spoke for its sincerity. The practice of the venerable man, was not in perfect harmony with his theory, in his own case. In the gallery and near a cool window, in an easy-chair on wheels sat his wife, feeble, old, and paralytic. He laid his hand gently on her shoulder, as we passed, saying in a low voice, 'Poor body!' as if to explain to me why I was not more formerly introced to her.

During his residence in London, Mr. Allston painted many pictures. Among them was the 'Resuscitation of the Young Man on touching the bones of the Prophet in the Cave,' which picture is now in the possession of the Academy in Philadelphia. It was at this period that its author endured the full pressure of pecuniary embarrassment. He told me he woke one morning with only a single sixpence left, and what was to be done, was a question of extremely difficult solution. His rooms were in Fitzroy square, in the house of a post-man. I think his name was Bridgen. He came in that very day, and handed Mr. A. a letter. He opened it, and to his surprize, and joy, it contained a bill of exchange, for a sum not far from a thousand pounds, being the amount for which the picture above mentioned had been sold. Here was wealth. It was magnified by the previous destitution. That want had been cheerfully borne, for there was health, and hope, and comparative youth, to divide it between them. He was known too, by those who understood the great claim of his genius; and there was doubtless, a sustaining assurance that such a claim would be generously allowed.

After remaining at home some time, Mr. Allston returned to England in 1811. It was during this his last visit abroad, that he painted some of his best pictures. Among these may be named his 'Uriel,'—his Jacob's Vision,'—the 'Release of Peter from Prison,' the 'Desert,' a landscape, which gets its name from the Prophet and the raven, bearing to him bread. The last he brought home with him; and may we not express our deep regret that a work which he ranked far above all his others in the same kind, should not have found a purchaser, and a home, in his own country? In his deep want, he sold it for *two hundred and fifty dollars* to an English gentleman, Mr. Labouchere, now a member of Parliament, who at the time was travelling here with a party of some of his most distinguished countrymen.

Speaking one day to Mr. Allston of his 'Uriel,' I asked him how he painted the light in which that angel dwelt. He told me that he first surrounded him, and the rock of adamant on which he sat, with the prismatic colors, in the order in which the ray of light is decomposed by the prism. He laid them in with the strongest colors which represent them. He next, with transparent color, blended them so intimately together, that he reproduced the original ray. 'So dazzling bright was it,' said he, 'that it made your eyes twinkle as you look at it.' This was said so naturally, so simply, that you never dreamed that it was self-praise at such great success. It was merely the expression of the feeling, which would have filled him, may I not say with equal pleasure, from whose mind soever it might have proceeded? And so when asked one day how he got his light for his 'Belshazzar's Feast,' from the mysterious letters on the wall; the Mene, Mene, Tekel, Upharsin,—The lamp in that vast hall grows dim, in the brightness of that supernatural light.'

It needs not that memory should be made of the latest works of Mr. Allston. I refer here to those which he has finished, and those which he had time only to forward in the last years he had passed at home. They must be fixed in the memory of every lover of the art here. They have been painted amongst us, and many of them belong to ourselves. In some sense, they or many of them, make a distinct epoch in the professional life of their author. I refer particularly to his pictures of women, of which, within a few years, he has finished so many. These form the crown, the fitting, the beautiful crown, of that vast work, the foundations of which were laid so broad and so deep in profound study, and which rose in such majestic and harmonious proportions, the growth of a mighty genius, and which the stern discipline of a solemn life did never disturb. He worked on, when other men might have sunken, worn down and exhausted by discouragements, and which nothing but a great faith, and as great a purpose, could have so withstood. Look, too, at the landscapes which he has within a few years finished, and learn how fresh was the power, when the man was so depressed. I once attempted to give to him the reason why his landscapes always gave me so much pleasure. I knew, I said, they were not copies, portraits of any particular scene, but I always looked at them as so many limited portions of the outward world, the most beautiful of them too, which he had taken without the least violence, from their surrounding relations, and placed them before me in the proportions of absolute truth, for admiration and for love. His reply was, 'You have paid me the highest compliment which could be paid to me.'

I have alluded to the amount of Mr. Allston's works. Some idea of this may be got from the collection made here some years ago, and which has before been named. The kindness and respect which made that collection, gave him the deepest pleasure. It was a gathering for the last time of the children of his genius,—of his youth, and of age,—as to their father's house. With what joy must he not have welcomed these his long scattered progeny, and how grateful must the associated feeling have been, that they were assembled for his honor, and for his good! Grateful to his friends must be the memory of that act of reverence for his genius, for that kind interest in his welfare. But to form in any measure a true estimate of the amount of his labor in his art, we must bear in mind that many of his works in America were not obtained; and that a far greater number remain in Europe. Justice to such a life demands that in any estimate of its accomplishment, the nearest approximation to the whole truth should be made. This topic at once suggests another, which deserves special regard. I refer to the time occupied by Mr. Allston, in painting a picture. This always depended on circumstances. While abroad he worked much more rapidly, and more successfully, than at home. One of his largest pictures he began and finished in London in six weeks,—his 'Uriel.' 'I painted it,' he said to me, 'at a heat.' So it was with the 'Desert,' one of his largest, and as he said, his very best work in its kind, and which it most deeply grieved him so to part with. That was painted in three weeks. He lived then in the atmosphere of the art. He was surrounded by distinguished artists, and had constant and easy access to the best works of art. He was known to men of large wealth, and of high rank to whom the patronage, and the honor of genius, were habitual, natural, and grateful. He was the associate of literary men, of the first name of their time, many of whom loved him as their nearest friend. Surrounded and sustained by such influences, he worked constantly, and always with effect. All this it was, which led Mr. West so deeply to regret his leaving Europe. Much of all this did not, and could not be found here. Nay, such had been the difficulty to obtain the tools of his art, the very materials by which to work, that he has lost months in the last year in the mistakes which have been made in executing his orders for colors. Years have passed since he began that great work, which death has left unfinished—the 'Feast of Belshazzar.' How deep, and how melancholy, must have been his interest in that great work! It was to be the complement of the labours of a life. It was to be the enduring record of an elevated, a noble fame. There were circumstances in the history of that picture which, to such a man, could hardly have failed to add deep, corroding distress to such an interest. I see him in his loneliness, and in his infirmity, slowly climbing that ladder on which he must work, if he work at all, with his pallet, and his brush, to make on that wide-spread canvass, another mark which in the coming shades of evening would tell the heavy story of another day. Years, and years of such days, were his. But he was faithful to duty, and took courage, and worked on.

I once asked Mr. Stuart concerning this picture. I knew he had seen it, and could form some idea of the time it would require for its completion. 'It is a grand work, sir,' said Mr. Stuart. 'A great deal has been done on it, but it never can be finished.' 'And why not?' I asked. 'Because, sir, of its vastness.' Mr. Allston's mind grows by, and beyond his work. What he does in one month, becomes imperfect to the next, by the very growth of his mind: so sir, it must be altered. He can never be satisfied with what is best done in one part of the picture, for it will cease to be so when he has finished another. The picture will never be finished, sir.' Such were almost the very words of that great artist, and for whose genius Mr. Allston had the profoundest respect. There is a portrait of Mr. Stuart's in this city, which his brother in the art, has often pronounced the master-piece in its kind, of the age. Some idea may be got of the labor which has been bestowed on the 'Feast,' from the following fact in its history, which Mr. A. himself gave me. From some changes which were required in the drawing, it became necessary to lower the lamp which hung from the ceiling. The room in which the Feast is celbrated is two hundred feet long, with a colonnade running through its length. In order to alter the lamp, it was necessary to change the whole architecture of the hall. To do this, and to keep the perspective true, an entirely new drawing in chalk lines and circles was necessary, so that every column, and every part of every column, and of the whole interior, should be in its place. 'Full twenty thousands of these lines and circles,' said Mr. Allston, were made, and it took six weeks of hard labor to draw them. The very first movements of my brush over this vast surface will obliterate every vestige of this toil, that being itself but the dead coloring for future laboring.' This anecdote is given to show, not a morbid fastidiousness, a mere whimsicality, but to manifest how strong was the love of truth in the artist; and how much more patiently he could bear any thing and every thing which might be said of him, rather than dismiss such a work from his hands, (a work in which others had a direct interest as well as himself,) with errors and defects in it, which must have impaired its value, hurt his own character, and tarnished his fame. Who that is at all conversant with the art does not recollect parallel cases of the same thing, which are scattered over its whole history? Who does not know of the whole pictures which lie hid under later works,—of altered parts of pictures too, which the ingenuity of the laborious picture dealer, and picture cleaner, has brought to light? Some of these have been more valued, I know, than the substitutions. But their authors did not so value them, and in such a case who is to be the judge? They worked for the highest, and they thought they knew when that highest was obtained.

What has here been offered from memory, is stated simply from its historical bearings. It belongs to a life,—to *the* life of a man who has, by what he has attempted, and especially by what he has done, impressed himself deeply upon his age, and will be borne upon its wide annals, to the succeeding times. Is it not justice to such a man, now that the silence of the grave has allowed friendship, and reverence to speak, that they should tell of his profound love of truth in all he did, and of the strong convictions of solemn duty which gave character to his whole life?

I have spoken of Mr. Allston as an artist. He is also known as an author. Of his written works I need not speak. Of their history I know no very important facts. Of their value, the decision has already been made. But one can hardly leave even so imperfect a sketch as this is, without saying a few words of a character which combined such various qualities, each of which, in its degree, was so distinctive of the individual man. Mr. Allston, leaving entirely out of view his *artistic* endowments, and which embrace his literary, as well as his professional characteristics,—Mr. Allston was, so to speak, the most *individual* man I have ever known. But while he was this, all that which most distinguished him, never separated him from others; but on the contrary, from his use of it, it attracted every body to him who made his acquaintance. He was a gentleman. And I mean by this, that courtesy in him had its growth and being in true reverence. His manner, which at once told you his whole history, was full of grace, of gentleness, of kindness. It had none of its growth from without, and which is more or less under the harsh and almost vulgar rule of circumstance,—which may be present at one moment, and lost the next. It had its rise from within. It was the manifestation of a sentiment; and you saw at once how natural in him the expression of that sentiment was. He loved society. He took deep pleasure in discourse. He sometimes forgot some of those convenient conventionalisms which others value somewhat, and would rather be a 'borrower of the night,' than be the first to make a break in the current thought of his friends. His 'fine fancy,' came always in aid of his rich memory, or they worked so well together, that the product always delighted you. His long residence abroad, —the easy introduction which exalted genius finds, or makes, to the very best society,—the scholars, and poets, and the literary men, with whom he was intimate, —his friends among artists,—the incidents of foreign travel,—its adventures, and its strange revelations—, his deep love of reading, and this in every variety of topic,—his countenance, getting its expression from his intellectual and moral states, and changing in obedience to them all, and lastly his voice, and his whole manner,—all these, united to give a distinctive character to his conversation, and at the same time strongly to attract you. Here, as in his art, his extraordinary excellence was the source of the strong social respect, and interest, which he enjoyed.

In his judgments Mr. Allston was generous and just. In regard to the works of living artists, he might almost be considered as fastidious in these respects. He always withheld an opinion, rather than wound a feeling. He never wished to be told of the harsh unfriendly judgments of others in regard to himself or his work. He might not always be prepared for such. He felt his imperfection and avoided uncalled-for trial. He was a humble man, and here was his highest dignity. A 'disciple' once told him of some remarks of an older artist, about him, which were exceedingly discourteous, and in his case wholly unfounded. He said little of it at the time, but in a day or two after came to town, and called on his young friend, and asked him to go with him on a visit to some one. After this was over, he said he would next call on Mr.——, naming the very person whose remarks had been repeated to him. His friend was startled at this a little, but of course went along. Mr. Allston approached Mr. —— with the greatest courtesy and kindness. He examined his pictures, and particularly praised one which deserved his commendation. The whole visit was marked by that manner which was so peculiar to himself, and which made a part of him. Returning to his friend's room, he expressed to him the pleasure that visit gave him. It showed him that the unkindness, nay the injustice, of another, had not at all disturbed his own peace, or unfitted him from extending to him kindness and commendation. He used to tell an anecdote of Fuseli, in which that very singular man contrived to give an opinion of a worthless picture, without paining the owner. A woman of rank had paid a high price for a wretched work. Thinking she had got a great treasure, she invited Fuseli and Nollekins to come to see it. 'What, Mr. F., do you think of it?' said she. 'My Lady,' replied Mr. F., in his strongest native pronunciation, 'it is a most extraordinary picture.' Going home, Nollekins asked him how he could have said what was so wholly untrue? 'Not at all so,' said F., 'it is a most extraordinary *bad* picture, Mr. Nollekins.'

Mr. Allston was a religious man. The religious sentiment in him had its character from his intellectual constitution, and gave tone to his intellectual action. Christianity with him was habitually regarded with the profoundest reverence. I once asked why among the many Scripture subjects which he selected for the canvass, he had taken no part of the life of Christ for his theme. 'I have not done so,' he replied, 'because of my convictions concerning the nature, the mission, and the character of the Savior. These exalt him so far beyond such an apprehension of him as could alone enable me to communicate any idea of him I may strive to reach, that I should fail if I attempted it. I could not make him a study for art.' He studied the Scriptures themselves, and read the best works concerning them. The older English divines were his special favorites. The religious sentiment declared itself after a manner which was deeply impressive in the latest hour of his life. Among his last words was an earnest appeal to a young friend, that she would dedicate herself to the service of God in an undying faith, and a holy obedience, and love. His habitual reserve in regard to a subject which was always so near to him, and which his reverence of it produced, was thus taken away in his death hour, and that last confession of his Savior in the world which fell from his lips, came in the word of solemn, deep exhortation. So striking was it, that it was asked, if it had not tits source in the felt approaches of death.

I have finished this imperfect sketch. It is a tribute of affection and reverence. What a life was this! look at its stern, its inflexible fidelity to its rare mission; now pouring forth its full, and deep, and various thought, in a language which every one might read, and everybody might love, —now making visible the living beauty of the author's own soul, and then in perfect harmony, combining in one whole, the beauty, and the grandeur,—the solemnity and the pathos, of the exernal world. What a life of most precious toil was this! The hard, and the sad, of its deep, deep discipline, ministered to its very energy. Stern trial took from it none of its gentleness, none of its beauty. It were not possible for such a spirit to think or act otherwise than in perfect harmony with itself. Was his age, were we, true to it? Did we rejoice in that light, and that life; and have we ministered to him, whose great gifts they were, in the consciousness of their greatness, of their whole worth, and of our own responsibility? Look again at what he did! Read any, nay, every syllable of art which his eloquent hand traced and you see at once that it is full of grandeur, and beauty, of surpassing delicacy, and child-like purity. The day and the night, yes its last day on earth, saw that great Life at work. Death came at its latest hour, as on an angel's wing, and, as if in love, so gentle was his hand, gave to it Immortality!

W. C.

July 17.

* The only copy I recollect to have seen made at this time is one of the 'Marriage at Cana' by Paul Veronese. This copy was preserved by Mr. Allston principally on account of the richness, variety, and harmony of color which it possesses. The principle figures are portraits of the artist, and of several distinguished historical men.

SEARS' NEW MONTHLY FAMILY MAGAZINE FOR JULY.

CONTENTS.—Local Memoirs of Great Men—Goldsmith, Signers of the Declaration of Independence; Rama; The Pilgrims; Kingston; Struggles of Adolescence; Nazareth; Geology; Oriental Water Carrier; Ancient World, London; Do we not boast too much; Obscure passages in the Bible; Sidon; Change of Feeling; William Penn, Tiberias and the Sea of Galilee; Beginning of the year in various nation; The Simoon; The Mirage; Formation of Character; A day at a Sugar Refinery; Comets, John Jacob Astor.

EMBELLISHMENTS.—Goldsmith; Rama; Kingston, from a drawing taken during the Revolution; Nazareth, with the Mount of Precipitation; Oriental Water Carrier; View of London from the York Column; Thames Tunnel; Sidon; Seacoast between Tyre and Sidon; Lake of Gennassarit, with the town of Tiberias looking towards the country of the Gardarenes; Sand Storm; Interior of a Sugar Refinery, seven illustrations. SAXTON, PEIRCE & CO., 133 1-2 Washington st. july 2

FOR HOME AND SCHOOL.—Poetry for Home and School, selected by the author of the 'Theory of Teaching,' and 'Edwards First Lessons in Grammar.' This day published at SIMPKINS'S, Book and Stationery Rooms, No. 21 Tremont Row. m6

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THE next Term of this Institution will commence Tuesday, May 30. Tuition in English, $4.—Languages $4,50 per term. Students can be accommodated in the family of the Preceptor for $27 per term. This charge includes Board, Tuition, Washing, &c. It is the endeavor of the Instructor to teach *things* and not *words* merely. For the better accomplishment of this end a very good Apparatus has been procured and a Geological and Mineralogical Cabinet, &c., are at the service of the Students. We deem it sufficient recommendation of the present Principal, Mr O. W. Albee, to state that he has been employed by the same Board of Trustees 10 years, with increasing patronage.

S. F. BUCKLIN,
B. W. HILDRETH, } Com. of Trustees.
S. R. PHELPS.

May., 1843. 3w

GREENWOOD'S PSALMS AND HYMNS.

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This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis Street Society, (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr. Channing;) Bulfinch St. Church (Rev. Frederick T. Gray;) Purchase street, (Rev. Mr Coolidge) Boston, Church of the Messiah New York (Rev. Dr. Dewey;) Cambrige, E. Cambridge, W. Cambridge, Cambridgeport, Roxbury, Milton, Dorchester, Marshfield, Watertown, Brookfield, Brighton, Chelsea, Lowell, Lexington, Weston, Newburyport, Sandwich, Sherburne, Uxbrige, Medfield, Lancaster, Chelmsford, Hingham, Cohasset, Ashby, Andover, Dover, Northboro', Cabotville, Ipswich, Bedford, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. Portsmouth, Walpole, N. H.—Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn.—Syracuse, Rochester, N. Y.—Providence, Newport, R. I.; Brattleboro' Vt; Savannah, Geo.; Mobile, Al. Alton, Ill.—St. Louis, Mo.—Louisville, Ky.—and many other societies in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No farther alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington Street (up stairs.) April 1

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